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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVII

JACKSON, MISS., January 15, 1925

NEW SERIES
VOLUME XXVII No. 1

Dr. Zeno Wall of Goldsboro, N. C., declines a proffered increase of \$500.00 a year in his salary which the church generously offered him.

H. C. Price, who graduates from Mississippi College in February, was ordained by the Clinton Church last week.

Mr. Charles Evans Hughes resigned as Secretary of State and Mr. Frank B. Kellogg was appointed to his place in the President's cabinet. The latter has been ambassador at London.

Pastor W. H. Thompson of Newton has resigned to accept the call to West Laurel. He has done good work before and will have a fine opportunity in the new field.

Dr. E. W. Sikes resigns as president of Coker College (Baptist School for Girls) in South Carolina to accept the presidency of Clemson College, State School of Agriculture and Engineering in South Carolina.

On Monday of this week Brother J. E. Byrd underwent an operation at the Baptist Hospital in Jackson, and while it is of a somewhat serious nature, it is believed that he will be much relieved and will be stronger than for many years.

Brother A. C. Mason, who was a long time resident of Carrollton, is now making his home at the Baptist Orphanage. Recently he sent \$2.00 to pay for the Record to be sent to some preacher not able to take it.

Brother H. M. De Moss, who was several years pastor in Louisiana, has accepted a call to the church at Edwards for half time, and will give the other half to Fayette. He is a brother of Dr. De Moss, head of the English Department in Mississippi College.

All the Sunday Schools in the state which observed "Children's Week" October 19-26 and have not sent in report will please send report at once to Miss Minnie Brown, care Baptist Building, Jackson, Miss. She is anxious to have these reports so that she may make a final report to the Elementary Department.

A news dispatch from Chicago says:

"Rev. Rollin Sherck of Iowa State University declared before the national Lutheran educational conference here today that the 'college student has lost religion.'

"The college student is indifferent to his church obligations," he said, "too much work crowds the student's time. Glee Club practice, dramatic Club rehearsals, football practice, golf and other non-scholastic affairs are taking the student's time on Sunday due to the heavy hours of study and recitation that crowd the student's week days from morning till night."

He added that he had not found the student to be more brilliant than the youth who could not go to school and said he feared that "in these days of specialism we are developing a one-sided student who cannot understand the common things of life that are not dished out to him in the class room."

The Southern Baptist Board for Relief of Old Preachers sent each beneficiary a small additional check for a Christmas present.

Brother T. J. Upton has resigned at Arcola and his plans for the future are not completed. He will fit into some needy place in kingdom service.

"The Conflict", the anti-evolution paper edited by Evangelist T. T. Martin, will be printed at Clinton, Mississippi, according to a news dispatch from this educational metropolis.

The Oxford Baptist Church passed a resolution instructing their treasurer to send in each month to the Board in Jackson one twelfth of the annual subscription to the denominational budget, less ten per cent for possible loss in collection.

Say what you will about the articles recently in the Record on the question of women speaking in church, it is about the only thing that has attracted any notice or provoked any remarks. Is it the only thing that people are interested in?

In Louisiana 8,438 people were baptized into our churches last year, the greatest number in their history. In five years 35,270 have been baptized. Value of church property in five years has more than doubled, being now \$3,794,106.00. The total membership in Louisiana is now 109,225.

Pastor W. C. Stewart says the work at Houston is moving along nicely. In three and a half months 24 have been added to the church, twelve of them by baptism. There are 91 in the B. Y. P. U. and the Sunday School is fine. He sends in fourteen subscriptions to the Record.

All those who expect to attend the Midwinter Conference for Preachers and Laymen at the Baptist Bible Institute, January 20-30, 1925, are requested to send their names at once to President B. H. DeMent, 1220 Washington Ave., New Orleans, La.

Tennessee legislature has a bill before it to tax the sales on tobacco and snuff to raise a million in revenue for the state. We heard something like that at the time our Mississippi legislature was in session, but some of the members were scared into a conniption fit every time they heard a protest from a tobacco or a corner drug store. And the bill was buried.

President Coolidge had with him at breakfast recently a number of financial notables, including Mr. Gary and John D. Rockefeller, Jr. The speeches were all in favor of law enforcement and law observance particularly by government officials and others in authority. The executive and legislative officers were given notice that any man who violated the eighteenth amendment, or who personally used bootleg liquor was unacceptable. This expression of policy was timely in view of the testimony of a congressman's wife who recently on oath gave many members of congress a very bad name in the matter of drinking and gambling.

Pastor B. F. Whitten has resigned at Bay St. Louis and is already installed as pastor at Hollandale. It is good to see no time wasted.

The State Sunday School and B. Y. P. U. Convention will be held this year at Tupelo, March 17-19. Dr. J. B. Lawrence is one of the speakers and Mr. Wolslagel will have charge of the singing.

Rev. Fleetwood Ball, who has been pastor at Lexington, Tenn., for 24 years, has recently been elected chaplain of the Tennessee house of representatives. This does not interfere with his pastorate.

Mr. James Howell Street has been recently called to Ocean Springs and Lucedale and will accept the latter. He is the son-in-law of Brother A. L. O'Briant and has recently been pastor at St. Charles, Mo.

Dempsey W. Hodges, evangelist, Dothan, Ala., and P. S. Rowland, chorus leader and soloist, Macon, Ga., begin a meeting at the First Baptist Church, Abbeville, Ala., the second Sunday to run through the fourth Sunday in January.

Chancellor Marx, the head of the German Liberal government, has resigned and the reactionaries have come into control. It is not probable that they will remain long for they make it more difficult to deal with the nations recently in alliance against Germany.

In reference to a statement in The Baptist Record of last week, as to the amount appropriated by the Convention Board for all purposes, it should be said that a later resolution of the Board appropriated unconditionally \$15,000 to church building, which makes the total appropriation \$80,000 instead of \$65,000 as reported in our last issue.

Dr. J. C. Owen has returned to his work at Fifteenth Ave., Meridian, after a serious siege of sickness. His church has put on a budget for 1925 of \$5,000 more than last year. He is enlisting his people as stewardship tithers. In the six months of his pastorate 84 have been added to the church, the budget system adopted, sixty awards given in teacher training and all the organizations of the church lined up for denominational work.

A bank may be a genuine missionary agency. Some banks or bank officials recognize their mission in the world as service to the people and the welfare of the community. A number of banks in Mississippi realize their opportunity to serve and are fulfilling their mission. Many of them have shown kindness to the various religious denominations in handling their business. Of course, it is good business, but it is more than mere business, it is service. Among those who have shown this fine spirit is The Merchants Bank and Trust Company of Jackson, of which Mr. J. M. Hartfield is president and Judge O. B. Taylor, vice-president. This institution has recently issued an interesting illustrated folder showing Jackson and Clinton as an educational center. It is just another indication of its enterprise. Also the new bonds of the Baptist Hospital now for sale are handled by this bank.

RECEIPTS OF FOREIGN MISSION BOARD TO DECEMBER 31st

	1923	1924
Alabama	27,71.03	32,006.71
Arkansas	15,992.45	8,100.00
District of Columbia	11,082.78	1,831.80
Florida	12,303.25	23,906.53
Georgia	73,116.20	84,747.86
Illinois		200.00
Kentucky	71,091.88	60,700.91
Louisiana	13,026.63	10,762.73
Maryland	16,360.00	12,423.25
Mississippi	37,032.81	44,383.57
Missouri	20,265.71	23,406.55
New Mexico	2,522.00	1,307.60
North Carolina	101,373.41	108,962.87
Oklahoma	11,032.12	13,839.55
South Carolina	117,595.79	21,333.50
Tennessee	44,005.00	22,930.50
Texas	60.00	18,153.39
Virginia	91,887.05	89,445.51
	666,457.06	578,447.83

1925 SHOULD PROVE MOST SUCCESSFUL YEAR OF SOUTHERN BAPTISTS

By Frank E. Burkhalter

With a general material prosperity that has hardly been equalled since the close of the World War, the forces of the denomination united as they have never been before, and with the experience, vision, and momentum gained from the 75 Million Campaign, Southern Baptists face what should prove their largest year in evangelism and the support of all Kingdom enterprises. Dr. C. E. Burts, general director of the 1925 Program, told the Commission charged with the conduct of this Program at its meeting in Nashville, January 6, for the purpose of outlining details of co-operative action for the prosecution of the work during the year.

The condition of attaining this larger success is that every Baptist shall help, it was explained, and the larger part of the day was given over to a consideration of methods whereby the information and enlistment of practically all the churches and as many members of each church as possible in support of the Program might be brought about.

Practically none of the states has completed the every-member canvass in the support of the churches so far, but it was voted to push this matter especially during January and February, and longer if necessary in order to reach this end. It is the hope of the Commission that the various state boards will assign their whole state organizations to this task until it has been completed. The aim is not only to inform the churches on the need of the various causes embraced in the Program, but to develop them in stewardship, and, where necessary, to enlist them in setting up an adequate system of church finances. It is hoped to enlist practically all the churches in regular giving through the duplex envelope, with the missionary and benevolent funds being handled separately from the local funds.

Reports received from those churches which have put on the every-member canvass in earnest indicated marked advances in the number of regular subscribers secured, some of the increases ranging as high as 400 per cent. Other churches have agreed to remit to their state boards each month one-twelfth of their total subscriptions to missions, education and benevolences, and a resolution congratulating these churches upon their course of action was adopted.

Large emphasis will be placed upon the enlistment of individual members of the churches in making the tenth of their income as a minimum basis of their gifts.

To this end a definite effort will be made to secure the larger co-operation of pastors in preaching upon stewardship and tithing and upon the individual causes embraced in the Program rather than merely upon the Program itself. It

was brought out that only about 37½ per cent of the 3,500,000 white Baptists of the South had any part in the 75 Million Campaign. If the other 67½ per cent can be enlisted in systematic and proportionate giving, all the debts on the general and state boards will be speedily wiped out, and all institutions and agencies of the denomination greatly reinforced both at home and abroad.

Larger circulation of the denominational papers, more study classes in missions and stewardship, the wider circulation of tracts on these subjects, and more preaching and teaching upon them from the pulpit, in the Woman's Missionary Societies, Men's Brotherhoods, Sunday Schools and B. Y. P. U.'s, were among some of the methods agreed upon for the accomplishment of this end.

That the emphasis of the denomination may not be placed wholly upon money raising the Commission appointed a special committee which will seek to stimulate a general evangelistic spirit and especially one of personal soul winning on the part of individual Baptists was named, this committee consisting of Drs. C. E. Burts, L. R. Scarborough and M. E. Dodd. It is hoped thereby to promote a deep spirituality as well as a widespread liberality.

The approach to the churches in the carrying out of the whole Program will be made through the district associations as largely as possible. After the every-member canvass has been completed opportunity will be given all those who have not subscribed to the Program to make special offerings in April, at which time all those who have subscribed will be encouraged to make thank offerings to the end that the debts on some of the co-operating boards and institutions may be lifted and every cause be enabled to go forward in a worthier fashion.

At the conclusion of the meeting of the Commission on the 1925 Program the Conservation Commission on the 75 Million Campaign held a brief session for the hearing of tentative reports on the collections and complete its labors. Contributions are still coming in to many of the states and no report on final collections will be issued until after January 15, on which date all states will report finally.

Dr. L. R. Scarborough was given a cordial vote of thanks for his services in the general direction of the Campaign and he in turn thanked the various members of the Commission for their co-operation, making special mention of Dr. I. J. Van Ness, who has served as fiscal agent without salary. Dr. Van Ness reported that the total expense of inaugurating and carrying through the Campaign was considerably less than 4 per cent of the total amount of cash raised. This doubtless establishes a low record in the conduct of money-raising efforts.

Mr. James B. Duke, who recently gave \$40,000,000 for philanthropy and education in the Carolinas, started out years ago with two blind mules, fifty cents, and a small devastated farm. Eighty per cent of his gift of \$40,000,000 is to be distributed as follows: Thirty-two per cent to Duke University for all purposes of the university; thirty-two per cent for obtaining and maintaining hospitals, primarily in the states of North and South Carolina; ten per cent for the benefit of white and negro orphans in North and South Carolina; six per cent in building Methodist Episcopal churches in the rural districts of North Carolina; four per cent for assisting in maintaining Methodist Episcopal churches in the sparsely settled rural districts in North Carolina; two per cent for pensioning superannuated clergymen and widows and orphans of deceased clergymen who have served in North Carolina conferences; five per cent to Davidson College, Davidson, N. C.; five per cent to Furman University, Greenville, S. C.; four per cent to Johnson C. Smith University, a Negro institution of Charlotte.—Baptist Standard.

BOARDS, COMMISSIONS, COUNCILS AND EXPENSE

The question of overhead expense and the necessary increase and burden of taxation is commanding attention throughout our own nation and the world. The Pittsburgh Real Estate Board sends out a circular, showing that the increased public expenses have much to do with the increase in rents and other costs of living. Among other things, it shows that while the population of Pittsburgh from 1913 to 1923 increased ten per cent, the increase in city salaries and wages was fifty-six per cent; the increase in taxes was 114 per cent, and increase in the public health department was 233 per cent. Other items of expense show a similar rate of increase, very much beyond the increase in the population.

The Pennsylvania Real Estate Association, at its convention held on October 8-10, at Bethlehem, Pa., calls attention to the same facts in a formal resolution, in which it calls attention to the heavy load of taxation in this state which is being placed upon the farmer, home-owner, tenant, merchant, manufacturer, and financial institutions of Pennsylvania.

Judge Hough, one of the State Tax Commissioners of Ohio, says: "That it was the luxuries and conveniences sought by the public that increased taxation and bonded indebtedness, relating that several ladies and gentlemen in the city of Detroit begged the council thereof to spend a little for playgrounds; the first appropriation therefor was \$10,000, and by the same activity, later on, councils appropriated \$400,000, and so it is in all the Departments and Boards." Thus the people are being so heavily taxed for public luxuries, that many of them are coming to the place where they are deprived of personal and private necessities.

The State of Indiana has taken a leading place in awakening to the present tax oppression, and it has developed what is now known as the "Indiana Plan of Assessment." It is reported that the Indiana law aims to wipe out the expense of boards and commissions, which, if done, would bring about a great saving, remarking that in the two years (1921-1922) the budget in the city of Indianapolis was cut down by the board \$1,200,000 from taxes which would have been collected from the city. The statement is made that the indebtedness of Cleveland was \$120,000,000; in the same period, that of the whole State of Indiana was \$114,000,000. All this goes to show that public expenditures have become oppressive, and threaten personal and private safety and necessities. It further shows that commissions, councils, boards, and other similar organizations are the source of much of this public expenditure. It also shows that small groups and societies have brought about large expenses for public luxuries, while other citizens who had nothing to say about those luxuries must meet the liabilities they cause.

The disposition to increase unnecessary expenses which we here notice in connection with the state, also appears in connection with the church. The increase of councils, commissions, boards, departments, secretaries, subs, directors, and peripatetics, has greatly increased the overhead expense in almost all the denominations. One of the smallest Boards in one of the denominations reports an administrative expense in round numbers of \$75,000. The officers' salaries of this Board in round numbers was \$25,000, and the salaries of clerks amounted to nearly \$30,000. The expense of the large conferences are mounting up every year. Conferences are good, but can they not be arranged on a less pretentious basis, yet accomplish the same, if not greater good? The great evil of all this general and public expense is that it means that the men and women who are doing the actual work and bearing the heavy burdens are receiving the smallest compensation. It is reported that the average salary of ministers and missionaries is \$1,800, while many of the administrative officers in the denominations reach well up into the thousands.

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All this embarrasses the givers, whose aim is to help the workers in the field. This whole matter of the machinery in church and state should have, and is having, a careful review. Wisdom will be needed that the public be relieved of the excessive burdens, the workers properly supported, and efficiency maintained.—The Presbyterian.

ELDER OR REVEREND

There is an occasional objector to the use of "Rev." as a title of respect for ministers. The writer occasionally receives letters using "Elder" instead of the usual "Rev". The reason for this is probably because "Elder" is a term used in the New Testament, while the other term smacks of priestcraft. In this there is some truth. The derivation is of liturgical origin, though Anglican rather than Roman. It corresponds to the so-called "holy orders" of the Anglican church. Distinctions in these orders are "Right Rev.", "Very Rev.", "Most Rev.", etc. These are for deans, bishops and arch bishops. It is in this manner ministers are separated from other folks in a mechanical manner. This is done further by character of the clothing, even the cut of the hair, and beard. Certainly with all this formalism we have no sympathy. The only distinction between the laity known in the Scriptures, and worth while is that of character. The real minister wants to be a man like other men, differing from them only in spiritual character and leadership. Fortunately the long coat, white necktie, and other marks of the preacher have passed away. Personally the plain "Mr." is more acceptable than "Rev". However, there are so many other matters of more importance that need changing, that little time need be spent on this harmless custom. Certainly there is no more Scripture for using "Elder" than "Rev". No titles are at all in use in the New Testament. It is always plain Paul, John or James. It is little less than an outrage the King James translators should have prefixed "St." to their names when apparently they themselves seem to avoid all such titles. The best New Testament precedent would be plain "John Smith." Dr. Broadus used to advise his students that if they should receive the degree of D.D. to accept it, and then try to live it down. If people persist in using "Rev." we can accept it, and rather try to be more reverent in spiritual devotion to God.

—E. T. Mobberly.

Shuqualak, Miss.

ORDINATIONS

The writer assisted on December 21st Reverend B. L. McKee, pastor of Cleveland Church, in the ordination of Brother Hugh P. McCormack to the work of the ministry; also in the ordination of three deacons, Dr. W. A. Carpenter, R. R. Reid and G. B. Woodward.

Brother McCormack has served three years under the direction of the Foreign Mission Board as Agriculturalist in Ogbomoso, Africa. He is home on a vacation. The Foreign Board requires its missionaries to Africa to remain on the field only three years before returning for a year's vacation. This is due to the fact that the climate is so unhealthy. Brother McCormack tells me that the missionaries have to take five grains of quinine a day in order to keep down malaria. When he returns in March, he goes to a new field some distance from his former location.

Brother McCormack was reared near Brookhaven and was educated at the A. and M. College. He was teacher in the Agriculture School at Cleveland before going as a missionary. Hence, his ordination by the Cleveland Church. He went over as a missionary in 1920. Since he has been home on vacation, he has taken his Master's Degree at the A. and M. College, with the exception of the writing of his Thesis and has the material all ready for the Thesis.

—R. B. Gunter,
Corresponding Secretary.

Convention Board Department

R. B. Gunter, Corresponding Secretary

The Importance of Carrying On

Churches have been slow in taking their every member canvass for funds for the 1925 program. It is exceedingly important that this work be completed at as early a date as possible. This is no time to let down or to let the traces slack. Perhaps the local churches may think that the denominational causes can afford to wait, but this is utterly impossible. The denominational causes are in Christ's program and we are answerable unto Him. Furthermore, the churches cannot expect to prosper at home if they neglect the Bible program for the salvation of the world. We might as well face this at the beginning of the year. If you want a church to die, let it cease to be a missionary church. I have seen churches rob the denominational treasury and the mission treasury in order to take care of pastor's salary and other local expenses and the time has come almost invariably in those churches when they have had to change pastors, having gotten behind as much as two or three months on his salary. The Lord does not prosper an anti-mission church. I would no more pastor a church which would fail to put on this denominational program than I would pastor one which would refuse to practice the ordinance of baptism. The sooner our churches come to see that the command to disciple the nations and to teach them to observe all things is just as binding upon us as it is to baptize those who have been disciples, so much the sooner can God afford to bless us as churches and as individuals with all good blessings.

While we from the Board office are not going after the payment of 75 Million Campaign pledges any more, yet there are two things which are exceedingly important. No church which has failed to meet its pledges can ever feel towards the denominational work just as can the church which has paid its pledges in full. No individual who has failed to pay his pledge can feel towards the denominational work just as the man does who pays his pledge in full. No individual who fails to meet his obligation to his creditor can ever feel towards him just as does the man who meets his obligation. This is a principle which we cannot get away from. For this reason, every church and every individual which has failed to pay all of the pledge should include in its pledge for 1925 all of the unpaid balance on the 75 Million Campaign. We are not saying this with the expectation of receiving any more money than we would if the churches and individuals should fail to do this. We are saying it because of that principle which is involved. When a man is unable to meet his note in full at the bank at the end of the year, he then goes to the bank and renews his note for such part as he is unable to pay. He does not repudiate his note. After he renews his note, his feelings towards the bank and the bank's feeling towards him are good. Now there are churches and individuals who have found themselves unable to pay up in full. This is no reflection upon any individual or church where they have complied with the teachings of God's word, but for the sake of the State, for the sake of the life of the individual and for the life of the church, no better policy could be adopted than for every church and every individual to say he will pay every cent promised by including it in his 1925 pledge if it takes the full twelve months to pay it out. Then those churches and individuals can come to the end of this year and say, having paid the balance in full, "we have never made a pledge but what we have kept it." I trust that every pastor throughout the State will press this point. Some individuals have already adopted this plan. Some churches have

done likewise. The reaction upon an individual and upon a church when failing to meet an obligation on time is not so bad as the reaction which will come from failing continuously to meet it.

We urge that churches throughout the State shall complete their canvasses. If you have not received the pledge cards, please notify the office and we shall mail you any number desired. We shall also furnish you a report card so that you can report. Churches are still reporting and still making their canvasses. This should be finished up at the very earliest possible date. The wise man said that there is a time for all things. The time to prepare for our year's work is now, if we have not already done so. We want a one hundred per cent record on this 1925 program. We have checked up on the churches and are now ready to communicate with all which have not made the canvass. We earnestly desire your heartiest co-operation in making Mississippi the greatest Kingdom force in all the land.

Many Churches Becoming Self Supporting

It has been gratifying to note the many churches which have become self supporting this year. Both the Clinton Church and Immanuel Church two of our leading College Churches, have become self supporting of their own accord. Our other College Churches were already self supporting. These churches which are becoming self supporting this year have manifested a fine spirit. Weaning did not make them mean. They are among the foremost in the State in making their pledges for the 1925 program. They said it was easier to put on the program than they had ever found it before. Practically all of the members subscribed to it. It is a good omen to see our College Churches taking the lead in denominational work.

Layman's Company Offer

The Layman Company, 35 North Dearborn Street, Chicago, Illinois, is interested in continuing the stewardship work as begun with about three hundred fifty Baptist churches during the year 1924. The State Board arranged with this Company last year to have tithing literature mailed out to all pastors who agreed to see that same was distributed to all of the homes represented in their churches. 40,000 tracts a month were distributed. The State Board had to cut down on its appropriations for 1925. Hence, the offer to pay for some of the tracts was not continued. We have, however, this information from the Layman Company. They propose to furnish to all of the churches desiring tithing literature for distribution once a month at a discount of 40% and the Company will pay the postage. This means about sixty cents per hundred for tracts. This proposition is made to all pastors who will sign a card agreeing to enter into partnership with the Layman Company for a period of one year. The Company offers also to send enough copies of the pamphlet number 38, "Winning Financial Freedom", the contract card and price list to all pastors in the State without charge. Pastors will please observe this offer and we trust you will take advantage of it. It will be the best enlistment money your churches can spend. You can arrange among the members to finance it. The contract card is as follows:

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

A NAME TO LIVE, BUT—

The letters to the churches found in the second and third chapters of Revelation have a double address; to the church as a whole, and to the individual member of the church. This is as it should be, for you cannot reach one without the other, and whatever reaches one is sure to affect the other. So at the beginning of the letter the angel or messenger or representative of the church is addressed, and at the conclusion of each letter an appeal is made to the individual: "he that hath an ear, let him hear what the Spirit saith to the churches." If there is anything wrong with your church or my church we cannot escape responsibility for it. And the only hope of improvement is in the willingness of the individual member to hear what the Spirit has to say. The responsibility is both collective and individual.

In all of these churches addressed except one, there was something seriously wrong. Even in that apostolic age the churches had glaring defects. We are entitled to whatever comfort there is in this. The church at Sardis had one of the most serious complaints lodged against it, namely, that they had a name to live, but that they were dead. Somehow when we read this it sounded like the tolling of a funeral bell, the low whisper in a room where the messenger of death had carried away the spirit, the creaking of a hearse, the scraping of ropes that released their grasp on the casket lowered into the grave, the dull thud of the clouds as they fell into the grave: "Thou art dead."

People ask, Who is it that has died? And the answer comes back in low tones, "The Church." The Church is dead. But somebody says there must be some mistake. There is the building standing. As you passed by you heard the choir singing, the preacher went through his sermon. You saw some people coming out of the house when the benediction was pronounced. There must be some mistake. The church surely is not dead. But the answer comes back, "Thou hast a name that thou livest, and thou art dead." But what makes you say the church is dead? How do you know when a church is dead? And the answer comes again, "For I have found no works of thine perfect before my God." The church is not doing the thing for which a church was instituted. It is merely going through the motion and no practical, spiritual results follow.

There are some churches like an old hen that sits on a china egg till she perishes away—and the egg never hatches. There are churches in Mississippi which have never sent out a preacher, nor a missionary. There are dozens of churches in the state that had not a single soul saved in them in the past year, and some for several years. There are scores of them that are doing nothing in Sunday Schools to teach their people the word of God, and more still who are doing nothing to train their people in service. There are some which are galvanized into apparent life by a protracted meeting for a short while, and in two

months put away all their religion in cold storage. There are hundreds of churches which did not lift a finger, nor contribute a nickle to save the lost in other lands. They have a name to live but they are dead.

Brother, do you know of some situation like that? Are you pastor or a member of a church that has a name to live but is dead? It may not be too late to help. The Lord says, "Be watchful and establish the things that remain, which were ready to die." The promise is still to him that overcometh. For a church to be dead does not necessarily mean a house deserted. It may be full of people who have forgotten their mission and have turned from the high spiritual purpose of a church. A congregation made up of people who love the world, and bow at the shrine of pleasure, who spend their time at bridge parties instead of prayer meeting, and picture shows instead of the church service is as dead, as if the house were occupied with owls and bats and festooned with spider webs. There are pastors who could find more of their women at a card table than at a missionary society; or more of their people at the movies any night in the week than come to prayer meeting.

They have a name to live but are dead. He that hath an ear let him hear what the Spirit says to the churches.

WHAT IS TRUTH?

To a serious mind it is hardly possible for a more important question to be asked. And yet when we read the story of the trial of Jesus before Pilate, and hear him ask the question it is not easy to say exactly in what spirit or attitude of mind he asked, "What is Truth?" The same words or the same inquiry may mean vastly different things, and while a grammar and dictionary will help us in many cases of exposition, they have their limitations. You must see the face of the man as he asks the question; you must hear the modulation in his voice; you must look into the man's heart. The effort to do this may help us to understand the present day man's estimate of truth and his attitude toward it.

A good many years ago the famous picture, "Christ Before Pilate", was put on exhibition in a number of cities in America. It is hard for one who has seen it, or who has closely observed copies of it ever to get away from the impression it makes. The writer had the opportunity to see it and hear an interpretation of it given in an address by Dr. John A. Broadus. In it you see the mad throng, the sturdy Roman soldiers, the faces of the priests full of hate, the calm figure of Jesus, and in the center the puzzled, irresolute, troubled face of Pilate, anxious not about justice, nor the prisoner; but concerned for the effect this hour may have on his personal interests and his official standing. It is a magnificent interpretation. Of course, it should be studied with the Bible account of the trial of Jesus in hand.

Pilate is trying to evade the responsibility while outwardly asserting his authority. He tries to turn Jesus back to the Jews; he tries to turn him over to Herod. He tries the ruse of scourging him and releasing him according to the Pass-over custom. He tries the subterfuge of washing his hands. But all the time he is using his stilted, official voice to preserve to himself the authority which he has, but would be glad if he didn't have. He is afraid of the priests, afraid of the mob, afraid of the charge that is brought against Jesus, and strange as it may seem he is most afraid of his prisoner, though storming at him to hide it. "What hast thou done?" "Am I a Jew?" "Art thou the King of the Jews?"

Jesus detects the hollow sound underneath the assertion of authority, tells him he would have no power except what is given him by God as a sacred trust; tells him also that he, Jesus, is in fact, not in name or office, a King, the only kind of King worth mentioning. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the

truth. Then comes Pilate's question: What is truth? This, if asked in the right spirit, is the most sensible, serious and essential inquiry in the world. In what spirit did he ask the question?

Was it cynical? Did he think there was no such thing as truth or that it was a matter that was not worth the attention of a practical man? That is possible. There are people who think there is nothing in the world that is not material. They live in the element of the "practical" and matters that preachers and school teachers talk about have no meaning to them. If they are business men, the world is a place to make bread and butter, and plenty of it to make ends meet. If that is done we need not worry about abstractions. To them civilization is a matter of material comfort, and an opportunity to make a living. If they are politicians, they tell you they have no time for abstractions; theirs is practical politics, getting into office, fixing it so you will stay there and doing the best you can for the people. The ten commandments have no place in their economy. What is truth? Oh ask somebody that is on the way to the bug house.

Or the question may be asked in a spirit of scepticism or even pessimism. Truth, truth; a mere word to quarrel over. What is true to one man, he says, is falsehood to another. Why, look at the sects in the churches; they can't agree on anything. Look at the theories and divisions among philosophers. They are always at loggerheads. Scientists today are contradicting all that scientists said yesterday, and this in turn will be disputed tomorrow. What is a man to believe? Whom are we to follow? Who knows whether there is any thing finally true or not? How am I to know or decide? Truth? What is truth? No two people are agreed. And here stands Jesus before me. I don't understand him. I can't even make out from what he says, what I am to think of him, or what to do with him. Was this Pilate's attitude of mind, an insoluble dilemma?

Or was it simple stupidity? Did he ask in utter and blank empty-headedness, What is truth? Truth? What is that? I know about treason, about authority, about law, something, it may be about the worship of the gods. I know people, custom, conquest, may be something about justice, righteousness. But, Truth? That's a new word on me. This man has gotten hold of something out of my element. What is Truth? There are people to whom the word is meaningless, or at best misunderstood. They are like animals in the water, and they have no fins with which to swim or gills with which to breathe. They are like animals in the air with no wings with which to fly. This word means nothing to them.

We should like to think of Pilate as deeply serious, though puzzled; as sincere though perturbed. It was a time to be serious. There is no time for any other mood. In the face of the problem of life itself, in the face of immediate duty confronting us, we need to know what is truth. The way is not always plain, is not generally easy. The world and life are a very serious cross-word puzzle. We are casting out feelers for truth, for the right way. What is the real meaning of things? What is the actual business of life? Where shall we find the answer to the inquiries of our souls, that we may not walk in darkness? Poor Pilate! He could not see. There stood before him at that moment a prisoner at his judgment seat who was himself the answer to Pilate's question. Jesus is the truth. He reveals to us the deepest realities of life. He interprets for us all relationships and duties. He gives us the true knowledge of God. To know him is to start us on the way to all knowledge, the solution of all problems, the removal of all doubts, the overcoming of all difficulties. He alone can say, I am the way, the truth and the life.

WHAT TRUTH IS

Already in these columns the question has been asked: "What is truth?" No answer to the question was attempted, but an inquiry was made as to the spirit in which the question is asked, whether in conscious ignorance, in scepticism or cynicism, in pessimism, or with a sincere and earnest desire to know. Any answer must take into consideration the state of mind of the inquirer. There is Bible authority for answering a fool according to his folly.

There are at least two ways of finding out the meaning of a word: To study its etymology, and to study its history. This is where the dictionaries get their information and if you want it first hand, the same sources of information are open to you. In a way etymology and history of words are the same thing but here we speak of two things, the original root idea in the word, and the uses it has been put to, or the company it has kept through the centuries.

Our English word truth is akin to troth or the word meaning plighted word or faith. They are closely related, but not the same thing, if we are studying the word truth in the Bible. The word in the original New Testament is very significant, meaning "uncovered". A thing may be uncovered in two different senses, and both senses are applicable to this case. A statement may be uncovered in the sense that there is no concealment, everything in the open, no effort on the part of the speaker to misrepresent the facts. This is veracity. The other sense of uncovered, is when the veil is removed, a clear vision is given, the facts are made known, full testimony is given, knowledge is imparted about matters that were before unknown or obscure. This latter is the sense in which the word truth is commonly used in the Bible. It is akin to the idea of an apocalypse, a revelation.

This is the sense in which Jesus used the word when in answer to Pilate's question, he said, "Thou sayest that I am a king. To this end have I been born, and to this end came I into the world that I should bear witness unto the truth. Everyone that is of the truth heareth my voice." Jesus is essentially and eternally the revealer of truth, because he is the revealer of God. The man who is trying to understand the world without first getting a vision of God is looking through a telescope backward, and with both ends of the telescope closed up. Solomon had more sense than any man before him or in his day, and more than most of those since his day. He said, "The fear of the Lord is the beginning of knowledge". The recognition of him and taking reverent cognizance of him is the only place to start. When God gave to John on Patmos, the revelation of what was to be hereafter, he started with a revelation of God on the throne. A man who does not do this is blinded by the god of this world and will wind up as a confessed agnostic or ignoramus.

Jesus is the revealer of truth, the one who has promised that we shall be guided into all the truth. The things that are called "mysteries" in the New Testament, are things that have been hidden from ages and generations, but are now made known through Christ. He says, "No man hath seen God at any time (in any age); the only begotten Son who is in the bosom of the Father, he hath declared him." He is called "The Word", because he is the revealer of God, and because he is the revealer of God he is the revealer of all Truth. Tennyson wrote about the little flower in the crannied wall, saying that if he knew it and all about it, he would know God and all things. That is true, but it is to begin at the wrong end. Let us start at the other end with God, the light of the knowledge of the glory of God in the face of Jesus Christ, and we will get along better, surer and faster. Science and nature are a wonderful study, fascinating, entrancing; but there would be a wonderful amount of light thrown on science and on the scientists, if we would say, "In the beginning God."

What is truth? It is the will of God to make known what are the riches of the glory of this mystery, among the Gentiles, among all men; namely Christ in you the hope of glory. We will all like John on Patmos be disappointed and weep much because the world is full of unexplained and unexplainable mysteries. But there is a lion of the tribe of Judah who has overcome and who is worthy to take the book, break the seals and unfold to us the truth which God is anxious for us to know. There is much that we do not know, much yet for us to learn. But if we know Jesus, we have made a beginning and have eternity to finish up in. If we do not know him, we may have accumulated a good pile of miscellaneous facts about the world, but have no real knowledge of truth, and will have eternity to spend in regrets.

FROM BLUE MOUNTAIN

As a result of the Sunday School Normal taught here by Brother Byrd and his workers, Brothers Hunter, Spell and Miss Minnie Brown, the pastor delivered last Sunday 112 diplomas and delivered some fifty seals. It was quite inspiring to the large audience. The pastor continued a class of seven or eight and some are being taught now. Then, many of these will continue the books in the course till they have completed the other seven books. We hope to have another school of like character every year.

Another event in our town is that Dr. Montgomery, a noted evangelist of Greenville, S. C., who is visiting his daughter here, is holding a series of services in the Heights School, or perhaps better known as the Brown School. Quite a number have made profession of faith in Christ and the meeting is going on. This is the first time that a meeting has ever taken place in the school. Prof. Brown is very co-operative in all of the work of the church and his boys attend our church and are required to in both Sunday School and church as it is the College, but this revival is in the school. It is proving a great blessing.

Another great event is to take place the fourth Sunday in January. Our revival meeting and Dr. H. L. Martin is to do the preaching. Mississippi knows what is in store for us in his coming. I want you to join us in prayer that the two schools and the whole town shall be reached for our Lord.

In Christ,

—W. R. Cooper.

WHAT DOES IT MEAN TO BELIEVE IN CHRIST?

By J. E. Heath

It is a popular belief among the masses of the people, that most all men—even those who do not pretend to be Christians at all—believe in Christ. Then naturally it follows that they think that something else must be done besides believing in Christ in order for a person to be saved.

To be convinced of this you may ask most any one you meet: "Do you believe in Christ?" and nine-tenths—if not more—of the answers received will be in the affirmative. It is, however, a mistaken idea. In fact, it is a delusion. The truth is, that only a very few people believe in Christ, and those who do believe in Him are saved, and are conscious of it. It is quite true that most people believe about Christ; but believing in Him and believing about Him, are two things quite different.

To illustrate: I believe that there was a man by the name of George Washington who was our first President of the U. S. A. Why do I believe it, I have never seen him? I believe it (in fact I know it) because I was taught it, and read about him in history. We have been taught that about nineteen hundred years ago there was born in Palestine in the city of Bethlehem, a child and His name was called Jesus; that he was "brought up" in the city of Nazareth and after

entering into active life was crucified by the Jews, died and was buried in the new tomb of Joseph of Arimathea. All men (even the Jews) who have never heard of Him, believe these things concerning Him; and that is believing about Jesus, not believing in Him. We are also taught that this same Jesus arose from the dead the third day (corporally) and after forty days ascended into heaven and shall, some day, return to the earth in like manner as He went away. A great many people believe these things concerning Him; but it is only believing about Him, not in Him.

We have also been taught that this same Jesus died for the sins of the people, and was raised again for their justification, and that men are freely justified by the grace of God, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood, and that, God is just and the justifier of him which believeth in Jesus. Some people believe these things concerning Him; but it is only believing about Him, not in Him. In fact, a man may believe all these things, that I have thus far written about Him, and yet be an unbeliever, lost and condemned.

Sure, a man may believe that this same Jesus came to "seek and to save that which was lost" and that He is abundantly able and willing to save, and yet be an unbeliever and die in his sins, and be lost. Why? Because that is only believing about Him, just as we believe about George Washington, and is not believing in Him.

Believing the things that I have thus far written concerning Christ, comes by hearing and hearing by the word of God, and is inwrought by preponderance of evidence. It is drilled into the mind, and if one believes it, he believes it because he can't help believing it. But saving faith, or the believing faith, an active faith; a faith that goes out from the individual after it has been inwrought. Surely it comes by hearing, but it takes more than believing about Jesus to save. We must have an experience of grace; we must accept Him as our own personal, individual Savior. And believing in Him, accepting Him, trusting Him, or committing our eternal destiny into His care and keeping, is not a process of a continuance of exercise of faith from day to day; but is an instantaneous act of the mind, heart, will, conscience and soul combined. And the very instant an individual does this thing, just that instant he is saved, and saved for all eternity to come. He is just as safe as if he had already been in Heaven ten million years. Then instantly the Holy Spirit takes up His abode in him as comforter. The result is peace; all doubt and misgivings flee away and quietness and assurance take its place. The believer, then, not only believes things about or concerning Christ, but also believes in Him; and he knows he is saved because Jesus said so; that's all.

BAY SPRINGS

It was my happy privilege assisted by Pastor H. C. Clark of the Bay Springs Baptist Church, Tuesday afternoon and Wednesday to put the Baptist Record for twelve months into forty-seven homes. We succeeded in landing the entire membership, giving us one hundred per cent for the Baptist Record. Pastor Clark is doing great things in Bay Springs and his people are loyal to every enterprise that stands for the advancement of the Master's kingdom. If I could but have the loyal co-operation of every Baptist pastor in Mississippi as I have had at Bay Springs, the Baptist Record would have many thousand more subscribers than it now has. May the blessings of the Lord be upon pastor and church and may they ever go forward in the Master's work.

Sincerely yours,

—L. E. Lightsey.

(Continued from page 3)

CONVENTION BOARD DEPARTMENT

THE LAYMAN COMPANY

35 No. Dearborn Street, Chicago, Ill.

Gentlemen:

In behalf of the church named below, I hereby accept your proposition of partnership in the education of the congregation in tithing in accordance with the terms printed on the reverse side of this card.

Please send as my first order at 40 per cent discount from the list price, postage paid (0.60 per hundred, net):

".....copies of No."

Shall we select and send future orders of same amount not later than the 20th of each month?

Do you prefer to make your own selections?

Name.....(Pastor
.....(Member

Street.....

P. O. State.....

Denomination.....

* In our opinion, better results will be obtained by leaving the selection of the pamphlets to us, thus getting the benefit of our long experience, you stating only how many will be needed.

The Layman Company hereby agrees with the subscribing partner to this contract:

FIRST: To send, every month for one year, enough of one of the 32 tithing pamphlets we publish at \$1.00 per hundred to furnish one copy to every family represented in his or her church and congregation at 40 per cent discount from the list prices, postage paid. (This, in the different postal zones averages about 50 per cent discount and is less than the cost of production and distribution.)

SECOND: The subscribing partner agrees that the literature shall be distributed by such methods as may be deemed best, and that at every distribution the pastor shall, from the pulpit, urge that the pamphlet be read or listened to by every member of the family who can understand the teaching. Also, that the pastor shall preach at least one sermon on tithing when the first distribution is made or within two months thereafter.

THIRD: Payments to be made within 30 days from date of each shipment. This contract may be canceled at any time by giving notice to The Company.

THE LAYMAN COMPANY,
No. 35 Dearborn Street,
Chicago, Illinois.

Executive Committee Meeting

The Executive Board met in the office of the Baptist Convention Board on January 7th at 4 P. M. and continued until 1 P. M. the 8th. The applications which were referred by the Board were considered. The Board also selected some field workers, the names of whom will be given as soon as we learn of their acceptance. This was the work referred to the Executive Committee by the Board in regular session in December.

75 Million Campaign Receipts

We have not thus far been able to receive statements from the various Institutions showing the full amounts sent directly to them during the latter part of the Campaign. With the figures in hand, the Campaign receipts indicate that we have received something over \$3,070,000.00. We received since the first of December over \$103,000.00. It is possible that the receipts will reach \$3,100,000.00. Some late payments are still coming in and we will give credit for any Campaign funds which come in from now until the first of February. While we have closed and balanced our books, yet we can arrange to give credits for delayed contributions. Be sure always to indicate that the amount is for the 75 Million Campaign. Otherwise, it will be credited on the 1925 program.

VANITY OF VANITIES

An Osage Indian made rich by oil does nothing but lament his experience: "Hotel heap bunk. Town heap bunk. Weather heap bunk. Grub heap bunk. Everything heap bunk. Injun no like being rich. Oil well good for white man. Heap bunk for Injun. Long time Injun happy. Bimeby oil come. White man come say, 'Here, take money.' He bring money, money, money—Injun go town, drink booze, play cards. Money too plenty. No can spend him. At last get tired. Buy motor car. Come Wichita, but no happy. Heap grief. Injun like tepee, squaw, papoose, pony, dog. Instead have income tax, oil well, motor car, hotel bills. Life heap bunk."—Selected.

OUR AFRICAN MISSION FIELD

1. Where Is It?

Our field is Nigeria, a colony ruled by the English, and is located about midway the Western Coast of Africa. There are eighteen millions of black people in the province and our work is centered in the midst of a tribe of four million people called Yorubas.

These people live in villages, towns, and cities that are ruled over by native chiefs and kings approved by the government. The center of our work is in Ogbomoso, a city of about eighty-five thousand natives and ten white missionaries. In all, there are about three thousand white people (missionaries, government employees, and business men) in the province, which is, in area, about the size of the state of Texas.

2. How Do You Get There?

First, there is an eight days journey from New York to Liverpool, England, a distance of about thirty-two hundred miles.

Secondly, a sixteen to eighteen days journey from Liverpool around the Western Coast of Spain and Africa to Lagos Nigeria, a distance of about four thousand and five hundred miles.

Thirdly, a journey of sixty, one hundred and twenty, or one hundred and eighty miles up country on a train that goes six hundred miles into the interior.

Fourthly, for those missionaries off the railway, there is a journey by automobile of from thirty-four to one hundred and eighty miles.

Thus you see that for those of us who live in Texas, Alabama, and Georgia there is a month's journey that covers about ten thousand miles.

Through the kindness of the editor and as space permits other questions will be answered.
—W. H. Carson.

BOOK REVIEW

I have just finished reading Dr. W. W. Hamilton's book, "Sermons on Books of the Bible". It is a fine book indeed, abundant in striking illustrations that really illustrate, replete with fine quotations from many sources, keen in its evidence of careful and profound Bible study and interpretation, and strong in its appeal to surrender all to Christ. The one who gets this book of three hundred pages of real meat for the hungry, real drink for the thirsty, and of real profit to the Bible student, will count this book by the successful and honored pastor of the St. Charles Avenue Baptist Church, New Orleans, among the favorites on his library shelves.

—Robert G. Lee, New Orleans, La.

A negro youth who had in advance applied to the parson to perform the marriage ceremony for him, at last appeared with the prospective bride, but seemed bewildered. The preacher sympathetically asked him if he had lost his license. He replied that he had the license all right, but had lost his enthusiasm. The brethren who allow the Baptist Record subscription to drop out of their budget and stop coming to their members, will find that they too have lost their enthusiasm about all the denominational work.

PAST WORK OF SOUTHERN BAPTIST SUNDAY SCHOOL BOARD IS ONLY FORETASTE OF FUTURE

By Frank E. Burkhalter

While unprecedented progress has marked the eight years' administration of the affairs of the Sunday School Board of the Southern Baptist Convention at the hands of Dr. I. J. Van Ness, corresponding secretary, that progress is only a suggestion of larger things for the future, it was brought out at the banquet tendered Dr. Van Ness on the occasion of the completion of twenty-five years' continuous service with the Board by members and employees of the Board at the Hermitage Hotel, Nashville, on the evening of January 1st.

Personal greetings were brought by many prominent representatives of Baptists and other denominations, while scores of telegrams of felicitation were received from prominent persons all over the country. As an expression of appreciation on the part of the local members and employees of the Board, a beautiful white-gold watch and chain was presented to Dr. Van Ness.

Responding to the various greetings and this special expression of appreciation, Dr. Van Ness, who had been asked to speak on "A Forward Look", said that while he could not anticipate the distant future, he confidently expected that within the next five years the following advances would be noted in the work of Southern Baptists in which the Sunday School Board has such a vital part:

1st. The Board doing an annual business of \$2,500,000 a year.

2nd. Assets of the Board to equal its annual business receipts.

3rd. \$500,000 a year in earnings to expend in denominational development along the lines specifically entrusted to the Board.

4th. A Sunday School enrollment of 4,000,000.

5th. A Sunday School in every Southern Baptist church in both country and city.

6th. To reach the rural churches with a helpful program for well organized, departmentized Sunday Schools and for enlarged buildings.

7th. 500 great Sunday Schools of 1,000 or more enrolled and equipped with great educational buildings.

8th. 500,000 trained teachers and officers holding the normal manual diploma.

9th. 30,000 B. Y. P. U. organizations with 1,000,000 enrolled.

10th. 3,333 daily-vacation Bible schools.

11th. To carry out this program we must have great church programs for the local churches and count the Sunday School and B. Y. P. U. as activities of the church life.

12th. A Baptist book store co-operating with our Board in every state in a chain of associated stores in a program for developing intelligent reading among our people and with a book-publishing program of magnitude.

13th. A helpful co-operation with every agency of our Convention and the states for attaining these objectives and conserving the results obtained; and for a share in every forward enterprise.

14th. Through the Inter-Board Commission to try to see that no Baptist boy or girl in school or college shall miss the advantages and training of the Sunday School and B. Y. P. U. during his or her school days, and shall come back home trained for service in the local church.

15th. To do our part to make the Bible a living book for this generation and keep it as the text book in all our work in religious education.

16th. A worldwide Baptist Sunday School and B. Y. P. U. program in co-operation with the Foreign Mission Board and supported by our Sunday Schools and churches at home.

17th. To possess the earth and the fullness thereof for our Lord and Master, Jesus Christ.

Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary, former president of the Southern Baptist Convention and now president of the Baptist World Alliance, brought the

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brought the

initial greeting at the banquet at which Dr. W. F. Powell, president of the Sunday School Board, presided. Dr. Mullins spoke in appreciation of the Baptists of the world everywhere of the contribution which the Sunday School Board has made to denominational development and the extension of the Kingdom of God. He characterized Dr. Van Ness as a man of personal force backed by intelligence and character, a worthy successor of the late Drs. J. M. Frost and T. P. Bell and a man of wisdom, independence of judgment and program; one not discouraged by difficulties and possessing tact, sympathy, humility, sanity, balance and the sense of proportion to a marked degree.

Dr. C. E. Burts, director of the Unified Program of Southern Baptists, spoke on "The Sunday School Board as a Southwide Agency", saying it touched the life of Southern Baptists more vitally than any other agency. Dr. W. H. Main, secretary of the American Baptist Publication Society, brought the greetings of Northern Baptists in general and the Publication Society in particular, and presented Dr. Van Ness with a handsomely bound copy of the Centennial Translation of the New Testament by Mrs. Helen Barrett Montgomery, with his name stamped thereon in gold. Greetings of Southern Methodists were brought by Dr. E. B. Chappell, editorial secretary of the Methodist Sunday School, who declared that Dr. Van Ness in his twenty-five years' service with the Sunday School Board had largely created the literature of Southern Baptists. Dr. J. T. Faris, editor of publications of the Presbyterian Church, U. S. A., Philadelphia, brought the greetings of the Presbyterians as he spoke on "True Denominationalism". Dr. E. C. Dargan, editorial secretary of the Sunday School Board, bespoke the appreciation and the felicitations of Dr. Van Ness' associates on the Board. George T. Andrews, Sunday School secretary for Georgia, brought the greetings of the state and general Sunday School field workers. T. C. Gardner, Dallas, spoke on behalf of the state B. Y. P. U. secretaries. Dr. Ryland Knight, Nashville, brought the greetings of the local Baptist pastors of that city, while Dr. Jno. L. Hill, book editor of the Sunday School Board, made the speech of appreciation in presentation of the watch and chain on behalf of the Board members and employees.

Both the personal greetings and the telegrams from far and near paid tribute to the Christian statesmanship and lovable character of the secretary of the Sunday School Board, and the occasion was one of the most pleasant ones in the Baptist annals of Nashville.

On New Year's afternoon a public reception was held in the administration building of the Sunday School Board in honor of Dr. and Mrs. Van Ness when several hundred persons called to express personally their appreciation and felicitations.

In making his acknowledgements of the many beautiful things that were said of him, Dr. Van Ness modestly stated that he did not deserve them but would strive to the best of his ability to approach them in the years ahead. He paid warm tribute to the late Drs. T. P. Bell and J. M. Frost, his predecessors and co-laborers for many years on the Board, Dr. Van Ness having served for more than sixteen years as editorial secretary of the Board, while Dr. J. M. Frost was corresponding secretary. As a special tribute to the memory of Dr. Frost, three of his children in attendance upon the banquet were recognized when the audience stood in honor of them. These were Miss Margaret Frost of Louisville, who does special work for the Board, and Howard and Marcellus Frost, prominent business men of Nashville.

The various Sunday School and B. Y. P. U. workers of the South who had just completed their annual conferences with the Board, attended the reception and banquet, as did many other friends of Dr. and Mrs. Van Ness residing in the city and elsewhere.

THE BOOK OF ROMANS EXPOSITORY AND HOMILETICAL

By W. A. Sullivan

The Allegation of Universal Guilt

(Rom. 1:18-2:1)

The Book of Romans falls logically into three great divisions:

First—The Gospel of God As to The Way of Life, (1:18-8:1-39).

Second—The Problem of The Jew in View of The Universal Gospel of God, (9:1-11:36).

Third—The Gospel of God Practically Applied, Or The Doctrine of Christian Living, (12:1-16:27).

The first general division of the book falls into the following well-defined outline:

1. Universal Guilt Resulting in Universal Condemnation, (1:18-3:20).

2. Justification by Faith, (3:21-4:25).

3. The Permanence of Justification by Faith, (5:1-25).

4. A Refutation of Antinomianism, (6:1-7:6).

5. The Operation of Law in Human Experience, (7:7-25).

6. Results of Union with Christ As Realized in Christian Experience, (8:1-18).

7. The Christian's Glorious Future, (8:18-39).

The first great topic (1:18-3:20) of the first General Division (1:18-8:39) may be outlined as follows:

(1) The allegation of universal guilt, (1:18-2:1).

(2) The principles of judgment, (2:2-16).

(3) The defense of the Jew, (2:17-29).

(4) Some difficulties considered, (3:1-8).

(5) The verdict of guilt, (3:9-20).

But without following the general outline further, let us now consider:

The Allegation of Universal Guilt

The allegation is introduced by a general statement embodying the charge against men as being guilty of ungodliness and unrighteousness before God, and hindering the truth in unrighteousness, (1:18).

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness."

Ever since the tragedy in the Garden of Eden, there has stood out in clear relief the revelation of the wrath of God against the sins of mankind. All the sins of men are included under two general terms in this eighteenth verse of the first chapter of Romans:

First—Ungodliness. Ungodliness means "putting God out of life, or neglect and rebellion against His Kingship".—G. Campbell Morgan.

Second—Unrighteousness. This is a general term expressing the fact of the failure of men to meet the requirements of Divine law. Unrighteousness is the inevitable result of ungodliness.

In the next verse the writer begins to enumerate more in detail the charge of universal guilt. There are three specific counts in the indictment:

I. Men have sinned against light, and are therefore without excuse, (1:19-20).

1. They have sinned against subjective light, (1:19):

"Because that which is known of God is manifest in them; for God manifested it unto them."

The light of conscience shines to some extent in every soul. Or in other words there is in every man a sense of what is right as opposed to what is wrong. Against the light "in them" all men have sinned.

2. They have sinned against objective light, (1:20).

"For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity."

From the very beginning the heavens have declared the glory of God. The firmament has shown His handiwork. Yet men everywhere have sinned notwithstanding.

"His eternal power and Divinity, things inaccessible indeed to the senses, have been clear to

the intelligence ever since the creation. * * * There is that within man which so catches the meaning of all that which is without as to issue in an instinctive knowledge of God".—James Denney, Expositor's Greek Testament, in loco.

3. Therefore men everywhere are without excuse, (1:20b).

"So that they are without excuse".

The question is sometimes raised: Are the heathen, who have never heard the gospel, lost? They certainly are. But the objection is raised: The heathen who have not heard the gospel have not had an opportunity to believe on the Lord Jesus Christ and be saved through Him. True; but the heathen have sinned against what light they have. None of them have done as well as they know. They are therefore dead in trespasses and sins. They are lost whether they ever hear the gospel or not.

Certainly the heathen will never be saved unless they are saved by grace through faith in the Lord Jesus Christ. "For there is none other name given under heaven or on earth among men whereby we must be saved". Yet fundamentally, the heathen are lost, not because they have never heard the gospel, but because they have sinned against the light "manifest in them" and against the light of God in the objective universe which declares His eternal power and Divinity.

(To be continued)

BAPTIST BIBLE INSTITUTE

The Baptist Bible Institute will, on January 13th, enter upon the third quarter of its most prosperous session. We have the most extensive representation in the student body that we have ever experienced and the finest spirit prevails in the institution.

There are thirty in the Foreign Mission Band, and a still larger number in the Home Mission Band.

On Missionary Day, January 2nd, Dr. C. C. Carroll delivered an inspiring and informing address on his experiences in Europe.

From January 20th to the 30th we shall have a special series of lectures during the Mid-Winter Conference for Preachers and Laymen. Daily lectures will be given on Psalms by Dr. W. E. Denham; on The Parables of Jesus, by President DeMent; on Evangelism and Church Problems, by Dr. G. H. Crutcher; on Sermonizing, by Dr. John T. Christian.

During the first week of the Conference Mr. Homer L. Grice, of the Sunday School Board, will deliver five lectures on Vacation Bible Schools.

On January 27, 28 and 29, we expect a rare treat indeed. Dr. E. C. Dargan is to deliver five lectures on Layne Foundation. This is the second series on the Foundation established by Mrs. Robert Thompson Layne, of the First Baptist Church, Shreveport, Louisiana. Through her pastor, Dr. M. E. Dodd, Mrs. Layne gave, more than a year ago, \$10,000 for the establishment of a lectureship that would ring true to Baptist principles and practice. Dr. M. E. Dodd delivered the first series last January, and his inspiring lectures have just been put in book form. Dr. Dargan will take as his general subject "High Lights in the History of American Preaching." Lecture I. The Colonial Period; 1607-1776. Jonathan Edwards. Lecture II. The Expansive Period; 1776-1835. Charles G. Finney. Lecture III. The Classic Period; 1835-1860. Richard Fuller. Lecture IV. The New Era; 1860-1880. Henry Ward Beecher. Lecture V. The Evening of the Nineteenth Century; 1880-1900. John A. Broadus.

Hence, those who attend the Mid-Winter Conference will have an inviting and extensive bill of fare for the small expense of \$15.00 while at the Institute. It will be necessary, however, for each person to provide his own pillow cases, sheets and other covering.

We welcome students at any time, but the opening of a quarter offers the best opportunity for satisfactorily taking up the work.

—B. H. DeMent, Pres.

Mississippi Woman's Missionary Union

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"Ye Are Weighed—And Found Wanting"

Do you pray? Do you have a sense of responsibility to God for the use of His "belongings" entrusted to you, your life time.

Realizing that you are a "tenant" of the Almighty's belongings, are you doing everything you can to help and encourage the progress of His Kingdom?

Now as we begin the New Year, when most of us turn over a new leaf, and make new resolutions, may we realize in a keen sense our responsibility to God, that we are stewards in His vineyard, submissive to His will. Belonging not to ourselves, but all that we own to be used for His glory. May we not each pray to this end.

—Mrs. J. W. Baskerville.

How did you come out with your Hen and Chicken Club for the Campaign? We should like to hear from you in regard to it. Here is what the club did in one community—Utica:

Mrs. D. C. Simmons, \$5.00.
 Mrs. George Cooper, \$3.00.
 Mrs. E. M. Scott, \$1.50.
 Mrs. K. T. Bacot, \$5.00.
 Mrs. E. J. Fulgham, \$3.00.
 Mrs. Perry Hudson, \$5.00.
 Mrs. Jim Foster, \$5.00.
 Mrs. Owen Williams, \$1.00.
 Mrs. C. E. Chapman, \$2.50.
 Mrs. John Goodwyn, \$5.00.
 Miss Corinne Kelly, .75.
 Mrs. H. E. Cummings, \$4.00.
 Mrs. L. W. Lyle, \$2.00.

This totals \$42.75. This sum will keep a Bible woman in the field for one year. And if you want to know what marvelous results spring from the work of one such worker, read Home and Foreign Fields; read Pearl Caldwell's letters; and those from other missionaries.

Speaking of the chicken fund calls to mind Emergency Women. Will you not send to this office the number of women from your society? We may have them listed, but we want to be sure that we can give the number in our state. Miss Mallory expressed the desire that there would be 500,000 of us within the bounds of the S. B. Convention. Oh, if there HAD been! But let's get some definite idea as to just how many Mississippi did have.

An Important Explanation

Dear Sister President of Each Local Society:

Today your Secretary is mailing a letter to your associational Superintendent, asking her to apportion to each of you a small sum of money that we will need for the Work.

It is only just that you should know what this amount is for. Hence this explanation.

By looking on page 27 of your Year Book near the bottom, you will find, "Apportionments for Woman's Missionary Union Specials". You will note that these specials are to be provided for between January, 1925 and May 1, 1925.

The Campaign closed on December 31, 1924. The new fiscal year commences May 1, 1925. The time mentioned above comes in between these dates.

Our "specials" as you know are, our Training School Expense Fund, Training School Scholarships, Margaret Fund and Bible Fund. These expenses run on just the same, and some arrangement must be made to meet them for these four months. Hence this request that will reach you from your Superintendent.

As before stated we are planning the Work with the sincere hope that we shall need to make no calls for contributions other than those made in and through your church budget. But every important change in life requires some few adjustments. This is one of them. Please help us out.

If you do not hear from your Superintendent right away regarding this matter, will you not kindly drop her a card, and ask her for your part?

Here is a copy of the letter sent your Superintendent. The amount asked from the entire association ranged from \$10.00 to \$50.00, according to the strength of societies in the associations.

M. M. L.
 Jan. 7, 1925.

My Beloved Sister Superintendent:

Mississippi did not quite meet her quota but you and I know that some of us did our best.

The little time between January 1st and May 1st, when we start the new fiscal year needs to be provided for and so I am asking you if you will not secure from your association the sum of \$———. You know this will not be much from any one of your societies and I believe they will be so glad to give this little amount extra this quarter, for the reason that we are not going to ask for any specials during 1925. Everything will come under our church budget except this little bit. I know you will help me out and let me have it by April 10 if you possibly can.

With love and gratitude for what you have meant to me in the past years and for what you mean to me now this coming year, I am

Gratefully your Secretary,

—M. M. Lackey.

OUR YOUNG PEOPLE

Beginning with the January 1st issue of the Baptist Record it was our purpose to establish a special column on this Page devoted to our Young People. Our Miss Traylor will edit this column each week. The fact is that she was in the hospital when that issue came out is the reason we have not begun this special work till now. However, from this time on, we want to assure all our young folks in the homes where the Record goes that they will find items of special interest to them and their work.

I think when we are young we like poetry. That has been my experience in my own life, and my observation as a teacher. I want to call special attention to the poems given us in World Comrades. The selections there are gems. We should commit them every one to memory; for they will stay with us then throughout life, and what a joy they will be in the years to come when we may recall some bit of verse worth while.

The Week of Prayer is being observed as this is written. I want testimonies from Auxiliaries in regard to what this Week meant to you; how did you carry out your program? Did the W. M. S. give you a place on their program? Tell any special interesting things concerning it, and send to Miss Fannie Traylor and she will print such of them in the Record as will prove helpful to others.

Miss Mamie Slaughter has been collecting coupons from societies and friends for the purpose of securing silver for some of our mountain schools. Cannot you Young People help her in this? She will very greatly appreciate all the coupons you may send. She is very happy over having been able to send silver to two schools that were much in need.

"Just this day in all I do,
 To be true;
 Little loaf takes little leaven,
 Duty for this day, not seven,
 That is all of earth and heaven,
 If we knew.

"Oh, how needlessly we gaze
 Down the days,
 Trouble for next week, next year,
 Overlooking now and here,
 'Heart', the only sure, is near,
 Wisdom says.

"Step by step, and day by day,
 All the way,
 So the pilgrim's soul wins through,
 Finds each morn the strength to do
 All God asks for me or you—
 This obey."

—Selected.

BROOKHAVEN WEEK OF PRAYER

The January Week of Prayer was inaugurated by a strong spiritual sermon Sunday morning, the pastor laying on all the hearts the obligation and privilege of prayer for evangelistic work abroad and at home. The W. M. S. observed the week in an all-day session at the church, this plan being tried because we have found it difficult to attend all afternoons, during the weather which is characteristic of the first week of January. Each of the six circles gave one of the assigned programs, three preceding and three following the noon hour. It was a wonderful day, so many co-operating and the spirit of prayer and supplication deeper than we have ever known in these meetings. Each circle brought a bowl of salad, sandwiches and a cake. Coffee was made at the adjoining home. At noon all gathered in the church kitchen and helped themselves, thus no one was compelled to miss any portion of the program in order to serve the lunch.

The offering is not all in at this writing but we are praying that it may be a worthy one.

—Cor. Sec'y W. M. S., Brookhaven.

SURVEY OF HISTORY OF THE SPRING HILL BAPTIST CHURCH

It has been the custom of all people to celebrate past events which have brought great good religiously and otherwise to their country and community. We therefore propose today to show our appreciation for what the early Christian settlers of this community and all who followed, did for us.

Away back, almost one hundred years ago a few devoted Christian men and women came to this community from the older states and settled around where Spring Hill Church now stands. Among the ones who laid the foundation for the many blessings we have enjoyed since that time were: Joshua Jones, James Gupton, Samuel Gooch, William Rone, F. C. Priddy, Hugh White, William Burnett, Burrell Priddy, Thomas Gooch, Richard McCorkle, Harrison Womble, Sampson Tatum, Jonathan Davis, and many others.

II. Property

After some work by several missionaries among these early settlers of the community a church was organized and a house of worship was erected immediately, about one-half mile east of where the church now stands. The land for the building was donated by Joshua Jones. It was named Spring Hill for a strong spring which flowed from a steep hill near by. The house was constructed of logs. The seats were split logs mounted on pegs.

Within a few years this house of worship being too small, these same people erected a larger and more substantial building near the site of the old one. This building was erected about 1845 and was in use for about forty-seven years.

As time went by and the land was cleared up and the community became more thickly settled, the old church being away from the main road and community center, it was decided to move the church to where it now stands. The land for the present building was donated by Mrs. F. C. Priddy. It was erected in 1892-93.

III. Pastors

Following, we give names of pastors and time each served as near as record shows: J. Parker in 1857; J. G. Hall in 1859; H. B. Haywood in 1868 and 1869; H. L. Finely about 1870; M. Lyon in 1873; J. H. Smith in 1874; Isom Milton from 1880 to 1882; W. T. Hudson in 1883; W. M. Farmer from 1884 to 1887; J. R. Farris from 1888 to 1889; J. D. Rice from 1890 to 1895; H. W. Rocket 1896 and 1897; W. E. McClellan 1898 and 1899; J. D. Rice in 1900; W. H. Carder 1901 and 1902; W. I. Hargis 1903 to 1910; F. R. Burney 1911 and 1912; H. J. McCool 1913; J. P. Neel from 1914 to 1918; B. W. Hudson 1919; J. J. Mayfield 1920 and 1922; E. J. Hill 1921; B. C. Cook 1923; Lee B. Spencer 1924.

IV. Deacons

Next we give the names of the ones who were deacons here: James Gupton, Henry McFerrin, W. D. Rone, Joshua Jones, his son, G. W. Jones, his grandson, W. G. Jones, his great grandson, William H. Bushby, Bedford Byrd, W. D. Priddy, Thomas Gooch, his nephew, S. D.

Gooch and Thomas T. Gooch, son of S. D. Gooch, T. H. Moore, A. G. Neely, his gradsons, E. T. and R. G. McCorkle, J. I. Haynes, his nephew, Walter M. Dollahite and Jno. F. Bonner, Jr. The five last named and William H. Bushby of the first group named compose the present board of deacons. L. C. Pollard was recognized as deacon while a member here for several years.

V. Members

The following named members of the church were ordained ministers: Isom Melton, Jno. Mabry, J. C. Brandon, J. B. Gordon, Walter Bruce, D. B. Allen and E. D. Rowe. J. C. Brandon here named was licensed, ordained and sent out from this church.

Mrs. H. E. Laughlin, now of Charleston, is the only living charter member of this church.

The average number of members for the thirty-six years we have record of is one hundred and thirty-nine. We have taken in three hundred and fifty-eight members by baptism during the thirty-eight years we have record of, fifty-two being the largest number during any one year. A large number of our leading members joined the Charleston church about twenty years ago.

VI. Auxiliaries

Here we give the names of the Sunday School Superintendents as they served: W. D. Rone and F. C. Priddy. J. C. Brandon was superintendent in 1887 and no doubt for several years before. He was never pastor here but proved to be a very faithful member and tireless worker in the Kingdom business. In 1888 J. M. Hudson was superintendent; G. W. Jones from 1889 to 1896; W. G. Jones in 1897; T. T. Gooch from 1898 to 1907; R. G. McCorkle from 1908 to 1911; T. T. Gooch 1912 and 1913; J. I. Haynes 1914; William H. Bushby in 1915 and 1916, and R. G. McCorkle from 1917 to the present time. The membership in the Sunday School during this time ranged in number from forty-three to ninety. The first report we have give forty-five members in 1888. The largest number enrolled in any one year was ninety in 1915. The average enrollment was about seventy.

Prayer meeting was held here at intervals until 1905 from which time no break has been made.

The W. M. S. at intervals has been a great factor in the upbuilding of the church and missions. During infancy of the W. M. U., Mrs. Lou Moore, a member here, gave the first dollar for the Baptist Orphanage at Jackson, Miss. She was a daughter of H. B. Haywood, at one time pastor here. Others who labored in this work were Mrs. Rep Helms, Mrs. Sallie Gooch, Mrs. A. G. Neely, Mrs. F. C. Priddy and Mrs. H. E. Laughlin, all of whom save the last, have gone to their reward. They were joined later by Mrs. John Burnett and Mrs. Mandy Kibler and Mrs. Newt Burnett who are yet deeply interested in the kingdom work.

Our first B. Y. P. U. was organized in 1899 by Rev. Donald B. Allen who was teacher in the community at that time, since which time we have had a B. Y. P. U. at intervals.

You Live Your Best

When books have daily touched your mind and heart. Resolve each day the best in books to claim—the author's soul is in his book. Begin with these new ones—

Christ's Militant Kingdom

L. R. Scarborough \$1.60

A striking portrayal of the Kingdom of Christ as a conquering power before which evil must disappear. A book that glows with spiritual fervor and optimism as it reveals man's opportunity in that Kingdom and his responsibility for its development in the world. An original and inspiring work.

The Heart of God

W. W. Weeks \$1.50

A distinctively superior volume of sermons, choice in content, beautiful in illustrations, elegant in expression, powerful in appeal.

Holy Places and Precious Promises

L. R. Scarborough \$1.60

It leads the reader "From the places dear to all Christian hearts to the dearer and more precious doctrines gathering about these places."

Soul Consciousness After Death

L. G. Broughton \$1.25

Comforting, warning, inspiring sermons which deal confidently with the mystical in religion. A book for all who have lost loved ones or who are interested in their own status after death.

BAPTIST SUNDAY SCHOOL BOARD

NASHVILLE, TENN.

VII. Revival Meetings

The names of the ones who did the preaching here in the revival meetings in the last twenty-five years follow: In 1899 W. T. Hudson; A. L. O'Bryant in 1900; W. E. Ellis in 1901 and 1902; W. I. Hargis in 1903; J. F. Ray in 1904 and 1908; G. W. Sherman in 1905 and 1906; N. W. P. Bacon in 1907; A. T. Camp in 1909; W. J. Derrick in 1910; W. R. Cooper in 1911 and 1916; Bryan Simmons in 1912; H. L. Martin in 1913; J. P. Neel in 1914 and 1915; Hicks in 1917; O. U. Sullivan in 1918; J. P. Neel in 1919; J. J. Mayfield in 1920 and 1922; E. J. Hill in 1921, and B. C. Cook in 1923. Back in the eighties, N. B. Hatch assisted Bro. Farmer in a meeting and there were fifty-two additions by baptism.

VII. Associational Meetings

The twenty-second session of the Yalobusha Association met here in 1858. This was the first time we have record of it meeting at Spring Hill. The gathering was so large on Sunday both morning and afternoon, that they had preaching both in the house and under arbor at the same time. The association met here again in 1883 at which time the name was changed to Yalobusha-Oxford Association. The Sunday School Institute was organized at this time. The name of the association was soon

changed back to Yalobusha. It met here also in 1877, 1893, 1902, and in 1912.

In 1912 the Oakland Baptist Church was admitted to the association, this church having been organized in February with sixteen members, fifteen of whom went out from our church.

At the associational meeting here in 1920, it was decided that greater good could be done by having the association by counties instead of covering such wide territory. Consequently the Yalobusha Association was dissolved and the Yalobusha and Tallahatchie County Association were organized here. At this time Spring Hill showed its greatest gifts to missions for one year—\$1,304.35. The Tallahatchie County Association met here in 1922.

IX. Present Possibilities

When we come to give the church here in the past the serious consideration due it in its work and accomplishments, no doubt we will agree that we have greater possibilities at hand now, in many respects, than we have enjoyed before. Being situated as we are in the heart of the community and on the gravel road affords us better chances than many of our fore-fathers enjoyed. We have in our reach every year normals

(Continued on page 12)

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON

Sunday, January 18, 1925

By R. A. Venable

The Lesson Study—Luke 22:17-20.

Parallel Passages—Mark 14:22-25; Matt. 26:26-29; 1 Cor. 11:23-26.

Introduction: There is some difficulty in determining the exact time in which Jesus instituted the Lord's Supper. Matthew, Mark and Luke seem to place the event at the close of the regular Passover Feast; John seems to place the event at the close of a special Passover Feast, celebrated by Christ and his disciples a day earlier than the regular feast. The limited space allotted this paper will not admit of a consideration of the arguments in defense of the respective views. Authorities of ability and learning are found on both sides. The arguments on both sides are of sufficient force to forbid dogmatism. Matthew's account seems to be based on Mark's. Luke's account seems to be based on Paul's statement found in 1 Cor. 11:23-26. The nature and significance of the Supper is not effected by the question of the time as mentioned above.

1. Attendant circumstances are interesting and instructive as giving us an avenue of approach to the institution of this memorial feast.

(1) The Feast was celebrated in a private home in Jerusalem according to arrangements by Peter and John at the bidding of Jesus himself. Luke 22:7-13.

(2) When the hour arrived, Jesus and the apostles repaired to the place provided for the Feast. When they were seated Jesus said unto them, "With desire have I desired to eat this passover with you before I suffer for I say unto you I will not eat it until it be fulfilled in the kingdom of God."

(3) An unseemly contention arose among the disciples as to who should be counted greatest in the kingdom. This unwarranted ambition which came to expression on an occasion of unusual solemnity, was discreditable and invited a severe and instructive rebuke at the hands of Jesus. The greatness and value of life is not determined by human preferments, determined by human caprice and the incidents of fortune, but by a worthy emulation of his example given in service. Service the measure of all values, and the standard of the measure of greatness. Such an unseemly ambition was indicative of a soil of sin from which they needed to be cleansed.

(4) Jesus arose from the table and girded himself with a towel, and pouring water into a basin and washing the feet of his disciples to their great surprise and chagrin. In symbol he brought to them the lesson not only of humility, but of the deep need of the daily cleansing from the soil of sin even in those who had "been bathed". Even the regenerate become defiled with sin in their contact with the world; which

calls for daily cleansing. Beside he knew the devil had put into the heart of Judas that he was there as one who had never "been bathed". "Ye are clean but not all". The whole Judas was the dirty foot of that apostolic body.

(5) During this feast Jesus points out Judas the traitor, "Verily, verily, I say unto you, one of you shall betray me". Judas was there, "with the false smile upon his face", but rage and shame, and greed and anguish and treachery were in his heart. His spite, his hatred made his heart impervious to the last appeals of his Saviour, but with hideous purpose he threw the whole of his hellish heart against the door of mercy. On receiving the sop, and being told directly he went out. It was dark within and dark without and Judas went forth to meet the murderous crowd, and carry through his contract with the foes of Jesus Christ.

(6) Jesus knowing the weakness of his disciples, and the stress and storm which would betide them during the awful tragedy which awaited him, warns them of the perils so soon to overtake, the consternation and bewilderment which would demoralize them and well nigh sweep them from the foundations upon which he had sought to place their feet. He knew the tremendous forces which would assail them in the awful crisis which was advancing with remorseless tread to destroy their leader and scatter them as sheep. "All ye shall be offended in me this night. For it is written I will smite the shepherd and the sheep of the flock shall be scattered abroad." Matt. 26:31. Turning to Simon Peter, "Behold Satan has asked to have you (all of you) that he might sift you as wheat, but I made supplication for thee, that thy faith fail not; and do, thou, whence once turned again, establish thy brethren." Luke 22:31-32. Again he said to Peter, "The cock shall not crow this day until thou shalt thrice deny that thou knowest me." (Ver. 34.) This depressing and distressing language of the Lord was spoken in loving candor and disclosed to them their weakness of which they themselves were unconscious. Through it all Jesus had a hopeful outlook for the future of his disciples and assured them after the crisis which would hang him upon the cross and scatter his little band, he would be raised up, he would go before them into Galilee." (Mark 14:28.) Never before were there so many dramatic and tragic incidents crowded into one Paschal Feast. But now these all passed and the Lord proceeds to institute the memorial of eating bread and drinking wine.

2. The Institution of the Lord's Supper. (1) The feast was drawing to a close and Jesus takes two of the elements in celebrating the Feast of the Passover and consecrates them to a higher service.

These two elements he employs as the symbols of a New Covenant and of a deliverance surpassingly greater than that of Israel from the bondage of Egypt. Jesus makes no use of the Paschal Lamb which was offered in sacrifice, and then eaten as one of the essential elements in the Feast of the Passover, but found in the bread and the wine all that was necessary to the ordinance which he instituted to be perpetually observed by his followers until he come again. This ordinance is not sacrificial in its nature and purpose but festive. The perpetual sacrifice has been offered once for all and cannot be repeated.

(2) John makes no mention of the institution of the Lord's Supper at the close of the Passover of which he gives so many graphic details. Matthew and Mark differ in their account from Luke in that they make mention of only one cup while Luke mentions two. Luke 22:17-18; 20-21. Luke's first cup is taken before the bread and second after the bread as in Matthew and Mark.

(3) Neither Matthew, Mark nor Luke make any mention of the perpetual observance of this ordinance by the followers of the Lord after his departure. Possibly its association with the Feast of the Passover

carries with it such an implication. If it was designed to displace the Passover Feast, which was perpetually observed among the Israelites, it possibly carried with it the suggestion of a perpetual observance. The Apostolic Churches certainly observed it weekly, if not daily, for a time. Paul was very explicit in his deliverance on the subject in 1 Cor. 11:23-24. "This do, as oft as ye drink it, in remembrance of me." (Ver. 25.) "For as often as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come." (Ver. 26.) Paul proclaimed divine authority for his deliverance on the subject, "For I received of the Lord that which I delivered unto you." (Ver. 23.) The perpetual observance of this ordinance does not rest upon the authority of Paul, but upon the authority of the Lord. There is no intimation anywhere in the Word of God, that the observance was an annual celebration as was the Feast of the Passover. Such a contention must rest purely upon an analogy, a similar analogy would show that only the males are expected or required to partake of it. If an analogy is called in to settle the question of time, it can be called in also to settle the character of the participants. Analogy has its

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rightful place in the processes of human reasoning, but has also its limitations. It may serve us a good turn and again it may trick us and lead up into no man's land full of bogs, quagmires, and bones of bad reasoners.

(4) The order of procedure in the institution of this ordinance is important and instructive imposing both an obligation and setting an example to be followed. In noting what was said and done, we must remember we are in the climate of symbolism, parable and poetry. Too much liberalism will land us beyond the limits of sane interpretation. We must remember we are seeking after the meaning of what was said and done, not to establish our preconceived opinions. The accounts given by Matthew, Mark and Luke and Paul are mutually supplementary and fail to be considered at this point in our study. For the sake of simplicity two lines of procedure are open to us: First, the one pertaining to the bread; second, the other the cup.

First: The Bread. "And he took the bread, and when he had given thanks, he brake it, and gave to them saying, This is my body which is given for you. This do in remembrance of me." Luke 22:19. "He took bread and when he had blessed, he brake it, and gave to them, and said: Take ye this is my body." Mark 14:22. No mention of the body as given for them, "and no mention of the observances of the supper as a memorial of him. "Jesus took bread and blessed and brake it, and he gave to the disciples, and said, take, eat; this is my body." Matt. 26:26. Nothing is said of his body's being "given for them" and nothing as to the memorial aspect of the supper. "The Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body which is broken for you: This do in remembrance of me." (1 Cor. 11:23-24.) It will be observed that Paul's language is well nigh one with Luke's as respects the body as given for them and the memorial import of the supper.

Second: The Cup. "And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you." Luke 22:20. "And he took a cup and when he had given thanks he gave to them: And they all drank of it. And he said unto them, This is my blood of the new covenant which is poured out for many." Mark 14:23-24. "And he took a cup and gave thanks and gave to them saying, Drink ye all of it; for this is my body of the covenant which is poured out for many unto the remission of sins." Matt. 26:27-28. "In like manner also the cup, after he had supped, saying, This cup is the new covenant in my blood: This do, as often as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come." 1 Cor. 11:25-26. The verbal difference in the above quotation as regards the cup are not so many as those pertaining to the bread. Probably the most accurate account given is that of Paul's in 1 Cor. 11:23-26. It is necessary for us to place ourselves

within that little group of disciples that we may understand, what the words of Christ meant to them.

1. What words he employed in his thanksgiving we can only conjecture. We may be assured that the thanksgiving was addressed to God for the bounty of his blessings, an expression of the heart of the celebrant and not an invocation for some special sanctity to be conferred upon the bread, that it should be charged with a divine dynamic coming to effective expression in the heart of the participants. Some forms of thanksgiving employed in the Passover Feast have come down to us.

2. The expression "This is my body, this is my blood", arrests our attention, and invites us into the realm of symbolism, embodying an idea or ideas in material signs, a kind of object lesson. Symbols may set forth actions as well as ideas. The spiritual realities underlying the incarnate life of our Lord and his tragic death, when Jesus said this is my body, he must have meant this symbolizes my body, which is broken for you. The disciples could not conceive him to mean that the bread was really his body. In that case he would have two bodies visible in that room, each to be given for his disciples. The body crucified the next day was then living unimpaired before them: But the bread which he held in his hand was broken. "They could only understand his words to mean, that the bread was symbolical, and the breaking and distribution of it was prophetic, signifying and announcing that the body now living before their eyes was to die for their spiritual nourishment." "This cup is the new covenant in my blood", must be understood in the same way. The contents of the cup, the pouring out of wine was a prophetic symbol of the blood soon to be shed upon the cross. This pouring out of blood was in ratification of the new covenant of grace. This new covenant had been predicted by Jeremiah (see Jer. 31:31-34.) There was reference here to Exodus 24:4-8. Moses after reading the book of the covenant in the audience of the people, had taken blood and sprinkled it on the people, saying "Behold the blood of the covenant which the Lord hath made with me concerning all these things." So the blood of Christ to be shed for the sins of his people was to have a deeper purifying influence. With such association of the words of Christ the disciples could readily perceive the symbolic importance of Jesus' words as to the cup.

3. "Do this for the remembering of me", applying both to the bread and the cup, sets this ordinance as a memorial in its purpose. It is not in remembrance of what Christ did alone, or what he said, but a remembrance of Christ himself. All that he is as personal Saviour. It embraces his incarnation, his death, his resurrection, his ascension, his enthronement, his indwelling in the heart life of the believer through the Holy Spirit. The fullness of the meaning of his words was not realized in that little band that night, but after the coming of the Holy Spirit their vision and grasp of the

truth was enlarged. The whole redemptive significance of all that Jesus was and engaged to do for the redemption of his people, pressed in upon the hearts of his disciples and his words were filled with a larger, richer meaning.

4. The celebration, which was to be ever recurrent proclaimed the Lord's death till he come. The death of Christ was an atoning death. It was that death which gave value to all he was and is. That death gave redemption to lost, sinful men. This atoning death is the outstanding truth to be announced in all the preaching and in the ordinances which was left his people to observe till the end of time.

FIFTH DISTRICT

We had a good meeting at Ocean Springs; 20 conversions, 10 for baptism, and five by letter, Christmas week. We put on the every member canvas, which we did not get completed, but the response was good. Rev. J. H. Street, "The Little Minister" recently from St. Charles, Mo., did the preaching to the satisfaction of all.

We are here at Lucedale in a similar meeting, which is moving on well. Rocky Creek Church put on a budget for \$1,800.00 and have subscribed about \$1,500.00, which shows the greatest growth of any church in the district, and to cap it off last Sunday morning after service the church voted to build a seven room

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pastor's home, and are putting the material on the ground.

I will go from Lucedale to Piave, where we are to build a church. Here they have a million dollar electric saw mill, one of the largest in South Mississippi.

Wishing all our people a great good year,

Yours truly,

—A. L. O'Briant.

"Say Bill, have you heard about the guy that's so lazy he gets up at five o'clock in the morning so he'll have more time to loaf?"

"Yea! Say, the first time I heard that, I almost kicked the slats out of my cradle."—Ex.

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What do these things mean? Is this the time for Southern Baptists to give LESS to FOREIGN MISSIONS or to give MORE?

Who will take the responsibility for not entering or abandoning fields where God has made marvelous opportunities for the gospel? Of retiring when God's blessing on the work is so bountiful? Of denying young people the privilege of a service to which God has called them and for which they have spent years to fit themselves?

No audible voice from HEAVEN could more plainly speak to Southern Baptists than these facts speak. WHO WILL TAKE RESPONSIBILITY FOR CONTINUING RETRENCHMENT?

UNLESS the Foreign Mission Board's receipts are INCREASED PROMPTLY, EVEN MORE DRASTIC retrenchments are inevitable.

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J. F. LOVE,

Corresponding Secretary
Foreign Mission Board, S. B. C.
Richmond, Va.

(Continued from page 9)

and training schools for our young men and young ladies that they might be better fitted for the teaching of God's word and carrying on of his work in a better way. We have the young people to be trained. These advantages, the early members of Spring Hill church did not have but they were active in bringing about the conditions which exist and are enjoyed by us today. Do we appreciate and are we seizing these possibilities laid at our doors?

X. Future Outlook

The outlook for us in the future is bright despite the fact that some predict that not many years from now we will dissolve and go in with the other churches nearby. Being located the distance we are from the county line and the other churches, the community being as thickly settled as it is, and other conditions which exist, we assure ourselves that there will be a church here for years to come yet. With all these advantages and opportunities offered us it depends more upon us of this generation, than any other as to what the future accomplishments will be. If we fail now, it will be a great hindrance to our successors. If we push forward, overcoming the obstacles and difficulties which block our way, we can then have applied to us those words of the Savior: "Well done good and faithful servant," and be able to extend to our successors opportunities to accomplish even greater things for the Master than have been done here yet.

Your Committee,

J. W. HELMS, Chairman,
L. C. BURNETT,
T. T. GOOCH,
Mrs. J. L. LAUGHLIN,
J. I. HAYNES,
R. G. McCORKLE, Secretary.

THE IDEAL HOME

By Mrs. Georgia Dees Phillips

We have a description of man's first home in the second chapter of Genesis. Though brief, enough is told us to convince us that it was a place of beauty and loveliness beyond anything we have ever seen. The most vivid imagination can never overdraw the picture. And, best of all, it was a place where God came in the cool of the day to visit with those who dwelt there.

But sin entered, and Paradise was lost. Let us see if it may not be reclaimed in the Ideal Home:

In the first place, the Ideal Home must be founded upon love, honor and integrity; set up by one man and one woman, united in the holy bonds of matrimony—"Two souls with a single thought, two hearts that beat as one"; setting up an abode—it may be in a mansion, it may be in a cottage—it matters not, if love be there.

Now let us notice some of the characteristics of the home thus founded:

First, it must be neat and orderly. System is necessary to the success of every institution. The scriptural injunction, "Let every thing be done decently and in order", may apply to the regulations of the home

as well as to those of the church. Where the inmates of the home are allowed to do "any old way" there is confusion and unrest. Even the poorest home can be made neat and sanitary and even beautiful, while, on the other hand, the finest furnishings in the grandest mansion without neatness will appear out of place.

This home will be attractive. Books and pictures arranged with taste in the house, and grass and flowers in the yard, always attract, and always proclaim the family to be people of culture.

And, just here, let me say that no home is complete where no children have ever come. It may be orderly, and beautiful and attractive, but it cannot be an ideal home if no childish laughter has ever resounded within its walls.

Kindness will be one of the laws of this home. Parents can demand obedience and yet be kind. No place can be home in the truest sense if parental authority is lacking. But parents can exercise firmness with gentleness, though this is not always easy to do, for what with the little worries and vexations that so often come up, we lose patience sometimes and consequently lose control of our own selves.

The Ideal Home should be one of comfort. Economy, and thrift, and care-taking should be taught and practiced in the home of wealth as well as in the humble home. Jesus, who could provide food for the thousands, said, "Gather up the fragments that nothing be lost."

Hospitality is another characteristic of the Ideal Home. Hospitality seems in many places to be a lost art, and on account of its rareness many have missed the visits of the angels, perhaps.

And, let us not forget courtesy. But what, then is courtesy but "To do and say the kindest things in the kindest way"? Children should be taught to have regard for the rights of every member of the family, from father and mother to the youngest child. And this is but carrying out the Golden Rule, "All things whatsoever ye would that men should do to you do ye even so to them."

The Ideal Home will be a home where honest living will be observed and taught. Owe no man anything but love will be a motto which all its inmates will strive to live up to and so they will not go beyond their means in food or dress, or amusements or costly furnishings.

There will be culture in the Ideal Home. Parents will, if necessary, deny themselves many comforts, even, that their children may have the best educational advantages. Mary shall study music, and Ruth, art, if they show talent along these lines, if Mother doesn't have a new hat every year and Father has to wear the same suit for two or three seasons. And the wholesome ambition of the boys must be gratified, even at much self-denial on the part of both parents.

And finally, no home can be ideal that does not have Jesus in it to control, direct and to sweeten. A little girl, it is said, was once visiting in the home of a wealthy lady and she was so charmed with the beauty and elegance of everything that she kept exclaiming in such

words as these, "Oh! Jesus must love to come to such a home as this"; "I am sure Jesus must love to live here!" Finally she said to the lady, "Doesn't Jesus live in this home?" The lady was not a Christian and had to answer, "No"! But she was so touched by the words of the little child that she at once sought the Savior and secured His presence in her home. The home may be neat, attractive, cultured, and refined, yet if the presence of Jesus is not there, one thing, one essential thing, is lacking.

Probably the fact that Heaven is so often spoken of as a home, is because the Ideal Home is the dearest, sweetest place on earth, the place where those we love best dwell, and where the world-weary soul turns for rest and comfort and peace.

The Christian home, the Ideal Home, is the faint type of that eternal home beyond the skies, where God and Christ and the angels dwell, and where the spirits of so many of our friends and relatives have gone.

ANOTHER VICTORY

Philosophers have been very beneficial to mankind; they have furnished, by their earnest and untiring efforts, a great store of knowledge from which those who are not gifted with such faculties, may reap benefits, yet we fail to find where they have explored, or tried to ascertain, with any degree of accuracy, just how much old debts have cost mankind, over and above the principal and interest thereof. An old church debt, hanging like a mill stone about the necks of church members, is one of the most dangerous impediments and burdens the spiritual life of a church can have; it makes members

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shirk their financial duties to the church, and even evade regular church attendance in many instances. While such an effect is not very commendable from the viewpoint of Scriptural teachings, yet one thing is certain, we must deal with facts and not theories, with things as we find them, rather than with things as they ought to be, in church life, as well as business affairs. In a large measure, many phases in church life and church progress, are

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For many years the church mem- bers of the Moorhead Baptist Church have faced a large debt representing a balance due and unpaid on the Parsonage, and which debt was on last Sunday lifted, and finally dis- charged, and now we stand free from the mortgages and encumbrances of money lenders, and we might say that if we had stopped payment on that debt when it was half paid, we would have paid all the property was worth, yet it was not only a legal obligation, but a moral obliga- tion, and the business world today gives full faith and credit to any undertaking, or obligation of the Baptist people everywhere, and to such debts of church people gen- erally.

We stand today free from debt, with a splendid Parsonage, a home for our pastor, for all of which we feel justly proud. We have before us now the building of a church; the progress we have made in mem- bership, which is increasing almost without the exception of a single service, and the progress we hope we have made in our spiritual life, and the ever consciousness of our church responsibilities have demand- ed of us a new and more commodious church building, and we are setting our faces to the task, with faith, with earnest prayer, looking to Him, the Author of all Christian endeavor, to give us a way and to lead us in the right direction.

As the leader of all our under- takings, and general on the ground, who leads and does not drive his soldiers, is our consecrated, affec- tionate, loving, able and devoted pastor, whom we all love, honor and respect, Reverend H. H. Webb. But for him we would not have done anything like as much as we have; but for him we would not have won the victory of paying off the debt of the parsonage; but for him our interest in church life would not be as strong as it is, and we have faith in his leadership, and are ready and willing, with hardly an exception to follow his lead. No one not familiar with what is done and is doing could ever think from his unassuming manner that he has within his heart the soul so big and true. While it may not be altogether right, yet it is true, that upon the Pastor depends the growth and the progress of a church, and to him do we look for our leadership. Through cold and heat, through wealth or poverty, through day and night, he works, he suffers, he prays, he plans, he toils, without complaint. Thank God for our Pastors. I pray the time will come when we will understand that they will be taken and consid- ered in all things as essential to the welfare of a community as our bank- ing institutions, and that we should find a way to compensate them for their services more adequately than we are now doing. I detest the con- ception once entertained by many, that the church and our preachers are objects of charity. God forbid!

**NORTON'S DEATH
OVERSHADOWS SEMINARY**
By Chas. F. Leek
George W. Norton, Christian, hu- manitarianist, philanthropist, and

capitalist, treasurer of the Southern Baptist Convention, and generous benefactor of the Southern Baptist Theological Seminary, passed through physical death at 2:30 o'clock December 10, at his home in Louisville. Heart failure was the direct cause of his death, the earthly end coming after an illness lasting seven weeks.

Mr. Norton was a man with a Christian heart and financier's head, the two working together in perfect harmony as evinced in his twenty- two years as dependable, prayer- meeting attending member of Broad- way Baptist Church, and financier of both the seminary and convention. He was lauded highly in newspaper editorials here.

He was 59 years old. He was graduated by Rugby School and Yale, taking his Ph.D. degree from the latter in 1885. He held several important connections with firms here.

A memorial service was conducted at the seminary in honor of Mr. Nor- ton. Dr. Carver presided with Dr. Gardner, Dr. Eager, Dr. Mullins and Dr. Robertson taking part.

The death of Mr. Norton occurred in the midst of the Norton Founda- tion Lectures course, which was be- ing given by Dr. Alexander Souter, professor in King's College, Univer- sity of Aberdeen, Scotland. While casting a gloom over seminary life it was thought a tribute to Mr. Nor- ton to continue the course. Pro- fessor Souter gave three lectures on the general subject of "Augustine". He made the statement that, "the early church fathers do not belong to Rome but to Christendom" and went on to draw from his life, works, and characteristics assets of the fathers of Protestantism.

Following the three day sojourn of this lecturer from Scotland, Dr. Julius Richter, professor of missions in University of Berlin, Germany, whom Dr. Carver characterized as "the most outstanding historian of missions of all times", delivered three lectures on missions and spoke at a city wide mass meeting at one of the churches. The lecture series by Dr. Richter was begun with a lecture on the occasion of the De- cember Missionary Day program.

INTRODUCING REV. ALLAN H. BISSELL

To the Editor.
Dear Brother:

Please permit me, through your columns, to introduce to the South- ern Baptist constituency Rev. Allan H. Bissell, who has been employed by the Executive Committee of the Seminary to co-operate with me in the 1925 building campaign of the Seminary.

Mr. Bissell will be in charge of the headquarters office of the Cam- paign in Louisville and will do some visiting and soliciting on the field. This is with a view to relieving me of the details and giving me an op- portunity to do such forms of gen- eral work as may be required.

Mr. Bissell comes with the highest commendations from prominent Bap- tists wherever he has worked in the past. He has had wide experience in business before entering the min-

istry, but is an ordained Baptist min- ister, and has in recent years con- ducted a number of successful cam- paigns in the East, the West and the South. It gives me special pleasure, therefore, to commend him to the brotherhood and to bespeak for him their hearty and generous co-opera- tion.

Very sincerely, etc.,
—E. Y. Mullins,
President.

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COLLEGE COLUMN

Ministerial Association Mississippi College

Tuesday night, January 6th, the Ministerial Association met for prayer at the regular hour and place. The opening day of college being Tuesday, our prayer meeting began on time with all other college activities.

Brother Rodney Brannon read the eighth verse of the first chapter of Joshua and made helpful comments. He stressed the importance of daily Bible reading in our lives. His message to us was true and forceful.

We engaged in a series of prayers, carrying our thanks, our burdens, and our petitions to God. These hours of praying together mean much to us. After prayer Brother Hawkins read the program for the extension work for next Sunday.

—Richard H. Campbell,
Reporter.

M. S. C. W. News Notes

"Another year of service;
Of witness of Thy love;
Another year of training
For holier work above,
Another year is dawning—
Dear Master,—let it be
In earth, or else in heaven,—
Another year for Thee!"

Hambone says: "De reas'n so many folks doan nevah git nowhar is 'cause dey want gwine nowhar when dey started". The Baptist girls at M. S. C. W. ARE starting somewhere in the beginning of this New Year. We are very definitely starting toward our goal. The fact is, we started in September, and we are now "pressing forward" toward our goal—our aims for the year.

One of the first things to be done now is our campaign for new subscribers to "The Baptist Student". We hope to round up one hundred subscribers.

The holidays did not affect the attendance of our Noon-day prayer meetings. The girls still come; the singing is still good; the talks by the students are still splendid. The the most part, concerning the New subjects this week have been, for New Year—"New Ideals", "Taking Stock", "Beginning Again", etc.

A new slogan we have concerns coming over to The Baptist Room. It is this—"Come—but not by yourself!" Everybody must bring somebody else.

"Training in the Baptist Spirit" will be offered for those wishing to receive another seal for the B. Y. P. U. diploma. Although exams are just ahead, we expect a good class.

The Y. W. A. holds its regular meeting this week. Merle Gunnells is in charge of the program. Miss Margie Morris, the leader, will begin teaching a Mission Study Book—"The Wandering Jew from Brazil".

We are delighted that the bulletin of the First Baptist Church will contain, from now on, one section devoted entirely to college news. This will be called "The College Page".

This gives us an added opportunity to boost the work, make announcements and will help in reaching a larger number of girls.

A meeting of the Foster Mothers was held this week. These good women were very enthusiastic concerning plans for the future. Many of them gave splendid reports of what they had done for their adopted daughters. Mrs. Earl Burris is the Chariman of this club and is doing a fine work among the women of the church.

NOTE

Persons who are interested in making a trip to Europe, or the Holy Land, or a tour around the world, will do well to write Dr. B. P. Robertson, Senatobia, Miss., who can be of some service to them.

REV. H. T. VAUGHN SEVERS
CONNECTION WITH BAPTIST
CHURCH AT McADAMS

This noble, good man has been our pastor and faithful shepherd for the past five years. A more loyal, faithful pastor we have never known. A more earnest, consecrated servant of God has never lived in our community. Our school has never had a more loyal supporter. In all our endeavors for promoting the welfare of the community he has been our constant helper. In our joys, he has rejoiced with us; in our sorrows, he has been our true sympathizer.

Brother Vaughn has severed his connection with us, and it is with much regret that we lose him and his noble family. Our prayers shall go with them as they take their leave for other fields of labor, and we shall always cherish the memory of the true friendship of the preacher and his family.

—W. C. Hester,
McAdams, Miss.

PLANS FOR CHRISTMAS AT THE
MISSISSIPPI BAPTIST HOSPITAL

To make Christmas merry in a Hospital is a rather difficult problem—but with the aid of the generous Jackson public, the Baptist Hospital Auxiliary and the splendid Board of Trustees and Staff of Doctors and Nurses, if our plans do not miscarry, I believe if one is not too sick, they will find it very pleasant in the Hospital at Yule Tide.

We have already received several voluntary contributions to be used for Christmas for patients and student nurses.

We have planned a tree at the Nurses' Home with a real live Santa Claus to see that every employee is remembered. Musical entertainment will be followed by refreshments.

At seven o'clock a portable Christmas tree, nicely decorated, will be wheeled into each ward and room with a gift for each patient from the Hospital with a real Santa Claus to deliver the packages; following at eight o'clock all lights will be extinguished and a group of student nurses, dressed in white, carrying bright colored candles will pass through the corridors and wards

singing Christmas carols in low, sweet voices, followed by a violin selection by a student from the Blind Institute.

Christmas postal cards will be distributed to each patient by the Woman's Auxiliary. On Christmas day the trays will be beautifully decorated with the lovely tray covers received from the various Circles of the W. M. U.'s throughout the State, and dainty Christmas baskets of candy placed on each tray—with a card bearing a personal greeting from the Trustees and Hospital Staff. The trays will be filled to overflowing with turkey and other "fixings".

From my previous experience, Christmas spent in a Hospital is sad at best, and, in making these plans, I have consulted with the Trustees and they meet with their approval. They have given freely, both of money and personal services to make it a Happy Christmas for the stranger within our midst.

It is understood, of course, that the very sick patient will be protected from any excitement and every feature will be conducted very quietly.

As your agent, I sincerely hope that our plans meet with the approval of the Mississippi Baptists at large. The funds used are contributed for this occasion.

With best wishes for a Merry Christmas and a Happy New Year,

Sincerely yours,

—Mississippi Baptist Hospital,
Mrs. B. E. Golightly, Supt.

LONOKE, ARK.

Sunday night, December 21st, 1924, marked the close of one of the most constructive revivals in the history of the Lonoke Church. The preaching, which was done by Dr. Calvin B. Waller, pastor of the Second Baptist Church of Little Rock, was of the highest order and nothing short of the simple gospel in the power and demonstration of the Holy Spirit, resulting in the salvation of seventeen fine young people, and one addition by letter and the Spiritual life of the church as a whole deepened.

Dr. Waller is one of the safest and sanest preachers of Christ's Gospel among Southern Baptists. The pastor and church at Lonoke count themselves fortunate, indeed, to have had such a teacher and preacher with them, and pray God's blessings on him, and his great church.

On Sunday, January the 4th, we made a fine beginning for the New Year. An unusually large crowd came at the morning hour, and at the evening service, both auditorium and gallery were crowded to hear the pastor's message on baptism. At the close of the service, a fine young man, a member of the senior class of the High School, accepted Christ, and was baptized with the 17 candidates, in waiting.

We are now in our fourth year, and have received nearly 200 into the Lonoke Church.

Pray for us. Blessing on the editor, and our great paper.

Cordially yours,

—R. A. Eddleman.

IN MEMORIAM

Dec. 25, 1924

"He fell asleep. No sleep so beautiful."

In loving remembrance of my dear husband, William Alexander Claver, who died May 16th, 1923.

1

'Tis hard to say good by to you,
It seems so strange that you are gone,
And yet I know it must be true
For here I'm left all so forlorn.

2

You were so cheerful; cheerful; so full of hope,
When last I clasped your hand in mine
Oh! if you were only here today,
The sun would surely brighter shine.

3

We miss you since that sad May day,
And wonder still why you are gone;
Yet we are left to struggle here,
Until God calls and we'll go home.

4

Me thinks that at evening tide,
Another star shines bright on high,
Keeping watch o'er the lonely ones,
A tinkling light in the star-lit sky.

5

The little nieces that you left down here
Perhaps are wondering where Uncle is gone,
Ah! Some sweet day they'll understand
That when we at last Heaven won.

6

Oh! Dear sweet Will so staunch and brave,
I sit in silence and think of you
And death does not seem so sad to me,
Since you have passed over the river to.

7

For an angel I know awaits for me
To welcome home on the other shore,
How happy, how happy, we all shall be
When we cross the river and see you once more.

8

Sleep on dear Will, that long last sleep,
I'll follow soon, but it may not be
In the sweet May time,
That He will call for me.

Obituary

Whereas, God in His infinite wisdom took from our midst our beloved Brother J. W. Huff, who was a member of the Mize Baptist Church since its organization in 1903, until his death, December 6, 1924.

Therefore, be it resolved: First, that in the death of Brother Huff this church has lost a faithful member, the children a loving father and the brothers a loyal brother.

Second, That we as a church will ever hold sacred and cherish the memory and association of this beloved brother. We give assurance to the bereaved ones that we share in this their great sorrow, and pray that his life may be a guiding star

to lead them to a brighter and better world, that his death may bring them nearer our Heavenly Father.

Third, That a copy of these resolutions be sent the Baptist Record and one placed on the minutes of our church.

This January 4, 1925.

Mrs. C. J. Tullos,
Mrs. R. A. Little,
Mrs. M. P. Hopkins,
Committee.

Elder J. R. Sumner

On Sunday, December 28th, 1924, the beautiful spirit of Elder J. R. Sumner of Water Valley, Miss., went back to the God who gave it. Brother Sumner was a much loved and faithful minister of the gospel, having done much good work for his Lord during his fifty-two years of gospel ministry.

He was born in Georgia in the year of 1854. When eight years old he came with his parents to Alabama. In 1872, when eighteen years of age, he came with a relative to Yalobusha County, Miss. The same year, 1872, he was ordained to the ministry by the Macedonia Baptist Church of Yalobusha County, which church has long since dissolved.

Brother Sumner preached and held pastorates in various parts of the state. On my recent visit to see him he gave me a brief summary of his work, but I only recall a few of the churches which he has served. Among these are Hopewell, Pilgrim's Rest, New Hope and Airmount in Yalobusha County, Newton for a brief supply, Tupelo and some churches in Calhoun County.

While visiting him he told me his experiences and especially a recent experience when he thought death had come. He said he was perfectly happy, perfectly satisfied and everything was peaceful and sweet. He left no doubt but what he was ready to meet his Master face to face. He is now with his Lord whom he loved and served.

He leaves a devoted wife, and some sons and daughters to mourn his going, to whom condolence is tendered. He was tenderly laid to rest to await the resurrection, services being conducted by Elder J. G. Lott.

"Sleep on dear soul, and take thy rest,

In that glad land among the blest."

—R. L. Breland.

RUSSIA OF TODAY

By J. H. Rushbrooke, M.A., D.D.

Five visits to Russia have left upon my mind the definite impression that conditions are steadily improving. The leading personalities in the Government are "realists", and they have learned much in the school of experience. Extreme applications of extreme doctrines have been openly or tacitly abandoned. No reversal in history was ever so startling and complete as the adoption of Lenin's "new economic policy" with its drastic reform of taxation, and the reopening of markets and stores for private trading. Foreign companies have received concessions, subject to a time limit and the sharing of profits with the Government. The output of the fac-

ories increases, though the home market is severely limited owing to the impoverishment of the peasantry following on war and famine. The improvements in the railway system are almost miraculous. Unpunctuality is a characteristic Russian weakness, but trains now run "on time". Not even in America have I enjoyed a longer and more comfortable night's sleep than in the last Russian train I used at the end of July. The ruinous system of free traveling has given place to railway tickets nearly as expensive as in England. Such minor changes as the introduction of the Western Calendar and the metric system will be acknowledged as sensible reforms. Observers are unanimous in praise of the care of the Government for historical memorials and works of art. The ideal of universal education is accepted, though poverty and the lack of the necessary teaching staff check the pace of advance, and the prejudice and passions of the revolutionary stage still mar the administration of the universities. There is now a stable currency throughout the land with a sufficient reserve, and the chervonets (the new 10-ruble note) which two years ago was issued in London at one pound stood last week at two shillings. The Government has found itself strong enough to face the immense risk of dismissing tens of thousands from the host of officials appointed in the earlier period of the Revolution, and has reduced the army by one-half. Moreover, the conditions—inevitable during the chaos of armed conflict—under which the administration of justice had practically the character of martial law, with the "revolutionary conscience" as the deciding factor, have passed away. It is now possible to appeal to a definite body of legislation. The political police remain, but their powers have been drastically limited: e. g. no capital sentence can be inflicted except by the regular courts. Undoubtedly discontent exists: in its herculean effort to secure sound financial administration. The Government, like almost every other in Europe, has imposed burdensome taxes; but the ultimate effect of this policy will be a still further strengthening of its position.

What of religion? The members of the Russian Government are all (or nearly all) atheists, who look on religion as "the opiate of the people". But the religion with which these men had been brought into contact was just that. Their atheism is a recoil from a Church which was a department of the old Czarist State, steadily opposed to intellectual liberty or democratic reform, a church which never knew a Reformation and was saturated with incredible superstition. The character of the priests as a body evoked no respect. The obscurantism of the Orthodox Church is in large measure responsible for the fiercely anti-religious character of the revolution.

Nevertheless, Article 13 of the Soviet Constitution is moderate in its terms:

"To ensure for the workers genuine liberty of conscience, the Church is separated from the State, and the School from the Church;

and freedom of religious and anti-religious propaganda is assured to every citizen".

The veto upon the organized religious education of children under 18 years of age is thus no essential part of the Constitution, but a legislative act which can be modified or repealed. Adherents of every religion—not Christians alone—resent what they are compelled to regard as a trespass upon the rights of parents, an injury to the growing generation, and an inversion of the authority of God. What is the explanation of such a law? Two years ago a Russian statesman of international reputation said to me: "Many of our decrees must be regarded as necessary defensive measures. Foreign Governments, including yours, withhold recognition. There are conspiracies everywhere. How could we allow the priests of the old State Church to educate the children? Practically every school would be a center of counter-revolution financed from Rome and Paris and London". He added that when the Government was recognized, and the peril of reaction disappeared, changes would come. Later observation tends to confirm the expectation. The deep hatred of religion due to the causes I have described stands indeed in the way of healthy change; yet the law has already been modified in the case of Mohammedans, and the Central Executive Committee is studying the whole subject in the light of documents submitted by religious bodies. What was regarded as fixed is now subject to review; and whatever the difficulties or delays, there is no reason to doubt the final outcome.

What of religious persecution? I have indicated that there are political complications. Furthermore, the officials, who are as a rule declared atheists, have in the nature of the case no sympathy with religion as such; all that can be reasonably expected from them is justice and fair play. In describing their attitude I confine myself to the case I know directly. The sufferings of Baptists have been due chiefly to the adoption by many among them of a Quaker position in regard to the bearing of arms. In Russia, as in many other countries, and more strongly in Russia because the evils of war had been so terribly felt, a powerful pacifist movement appeared at the time of the Revolution. The coincidence was suspicious in the eyes of the rulers; it was easy to argue that men who had served in the Czar's army, but now pleaded religious objection to service, were in fact antagonistic to the new Government. Conscientious objectors, including many Baptists, were summarily shot. These executions, however, ceased over five years ago under a law of the 4th January, 1919, which permitted alternative service. In 1920 a Russian Baptist conference committed itself to a sweeping condemnation of the bearing of arms; and severe strain followed. The Government's case was thus put to me by a high official: "We can relieve the conscientious objector, but we cannot tolerate an organized propaganda against the law of the land"—a position which would be taken by the politician of any coun-

try in which conscription prevails. Arrests of Baptists in Russia have been almost entirely due to their attitude on this question. Several were imprisoned last December after fiery speeches made in resisting a resolution wherein the Baptist Conference declared that opposition to military service is not an article of faith. Of the dozen men arrested half were afterwards released; others have been exiled for from one to two years. I hope the sentences may be remitted, in view of the fact that the Baptists have accepted the main demand of the Government. The conditions of exile are not severe, except in two cases, where imprisonment in a concentration camp has been imposed.

I am not able to adopt the extreme view which these exiled brethren have taken, nor is it in agreement with the historic position of Baptists; but I respect them as conscientious men. On the other hand, it is right to record that on this issue the Russian Government seriously embarrassed as it was by the spread of pacifist doctrine, has displayed remarkable restraint. Its severest measure has been the refusal to allow Baptists, so long as the question remained open, to use the printing press.

There have been hardships due to the arbitrary interferences of officials inevitable during a period of confusion and gradual reorganization, or to the anti-religious bias of individuals; but, in general, appeal to Moscow has brought remedy. It is also satisfactory to note that the Communist Congress of June last called by formal resolution for a decisive abandonment of all attempts at administrative repression.

To sum up: the question that matters supremely is What is the direction of movement in Russia? I have touched but a few points, and might easily have written at ten times this length in justification of the answer, that movement is in the direction of definite law, orderly administration, and enlarged liberty. A Russian capable of full self-government does not yet exist; but the Soviet system furnishes the possibilities of democratic development. As the revolutionary stage passes, the participation of other groups in the Government is certain, and far-sighted Soviet leaders are already preparing for it. It is easy to enlarge upon the darker aspects of Russian conditions; others have done that and with more than sufficient energy. My plea is for the recognition of the more deeply significant facts.

AN APPRECIATION

Carl, Earl, J. C. Davis and families and J. D. Gates desire to express their sincere appreciation for kind expressions of sympathy of friends, and heart-felt thanks to those who in any way helped during sickness and death of their beloved mother and grandmother.

—Mrs. Mollie Davis.

"THE RIGHTEOUSNESS OF GOD"

The meaning of the word "righteousness" as given by Webster is: (1) Quality or state of being righteous; (2) A righteous act or quality; (3) The quality of being righteous or just. Generally speaking, God is righteous: "The heavens declare His righteousness." (Psalms 97:6.)

"Righteousness and judgment are the habitation of His throne." (Psalms 97:2.) "The throne is established by righteousness." (Prov. 10:12.) "His righteousness endureth forever." (Psalms 112:9.) But at this writing we want to notice the definite article "the". A demonstrative word, used especially before, and in connection with, the adjective "righteousness", which is used before, and in connection with the noun, "God", to express a certain peculiar quality of God relative to a certain specific thing or subject.

The subject which is now under consideration is: "The righteousness of God without the law." (Rom. 3:21.) "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." The subject is deep and would open the door for the discussion of the doctrine of propitiation, the doctrine of the atonement and the doctrine of reconciliation. But I must be brief to say what I want to say in one short article.

When the apostle Paul wrote of "the righteousness of God" it was always in connection with the redemption and justification of a believer in the Lord Jesus Christ. Now, in what specific, peculiar way is God righteous in this connection? In the tenth chapter of Romans we notice the great desire of the tender, compassionate apostle, for his brethren according to the flesh. He bore them record that they had a zeal of God but not according to knowledge; declaring that they were ignorant of God's righteousness; and then added: "For Christ is the end of the law for righteousness to every one that believeth."

In his former arguments in the third chapter he shows conclusively that "the righteousness of God" is without the law, and that all believers in Christ are "justified freely by His grace, through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in His blood." Then after declaring the righteousness of God in passing over the sins of the believing people who had lived before the crucifixion of Christ; he then declares: "the righteousness of God" now, at this time (since the crucifixion of Christ) saying: "To declare, I say, at this time His righteousness: That He might be just, and the justifier of him which believeth in Jesus." Therefore we understand what he meant when he wrote in the fourth chapter, these words: "But, to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness."

So, it doesn't matter what people say, or what they believe; it remains a fact, that the very thing that sets

forth "the righteousness of God", is, that He is just, and the justifier of every believer in Christ. Some good preachers hesitate to emphasize this glorious truth, afraid it might have a tendency to license me into sin. I think not. God will take care of the effect of His truth, when it is preached. I believe, yes, I verily believe, that a man whose heart has been touched by the mercy and love of God will be further from the practice of sin, than the man who is trying to keep out of hell by his own righteousness.

But let cause and effect be what it may, the truth remains the same: That God is just, and that God is righteous, when He justifies a sinner who has trusted the Lord Jesus Christ for his eternal salvation.

—J. E. Heath.

BIBLE STUDIES

By C. M. Sherrouse

Our Lord Jesus Christ spoke of himself as the good shepherd. He is omniscient and omnipresent. His sheep are those given him by the Father in the covenant of grace and redemption. Of course, he foreknew all who would believe on him, come to him and unreservedly trust him for salvation; and he also "knew from the beginning who they were that believed not and who should betray him." John 6:64.

"I am the good shepherd and know my sheep and am known of mine. As the Father knoweth me, even so know I the Father: And I lay down my life for the sheep." John 10:11-14-15. "But ye believe not, because ye are not of my sheep. My sheep hear my voice, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father, who gave them me is greater than all; and no one is able to pluck them out of my Father's hand. I and my Father are one." John 10:26-27-28-29-30.

If we believe that Jesus Christ is the Son of God, and are trusting him alone, for redemption, we know that however weak and unworthy, we are his sheep for whom he became surety to the Father—to redeem.

"His honor is engaged to save,
The weakest of his sheep;
All whom the heavenly Father gave,
His hands will surely keep."

We may assuredly believe that all given the Son by the Father will "look unto" him and "be saved". Ish. 45:22. "And I, if I be lifted up from the earth will draw all men unto me." (Signifying by what death he should die). John 12:32-33. He certainly did not mean by this that every condemned sinner of the human race would be drawn unto him, for this has never been and is not true. Did he not mean that from every race, nation, tribe and tongue, some would come to him, trust him and be saved? I believe that Jesus Christ died as a ransom for all, removing all legal obstructions, making possible the salvation of all and that the gospel of the grace of God may be freely offered to all. The

only thing that prevents the forgiveness, justification and salvation of any man is his stubborn refusal to believe the record that God has given of his Son—that "the blood of Jesus Christ, his Son, cleanseth from all sin." 1st John 1:7.

While those whom the Father gave the Son are known (or foreknown) to Him, they are not known to men, and therefore, Jesus Christ, as Saviour, is freely offered to all to whom the gospel is preached or the Bible read. "He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3:18.

WEATHERSBY

As we are closing out the 75 Million Campaign and last Sunday was a very unfavorable day and I did not get to my appointment at all I have arranged to preach at three of my churches next Sunday, if it is the Lord's will, and do my best in getting a cash contribution to be applied to the 75 Million Campaign, and too it will be my last day with some of the churches as I am changing fields. I have been called to Braxton, and will move on the field January first. I appeal to the Baptist brotherhood of Mississippi to remember me in their prayers. Here is hoping that we may have a great year in 1925.

Yours in the Master's work,

—A. J. Linton.

OPP, ALABAMA

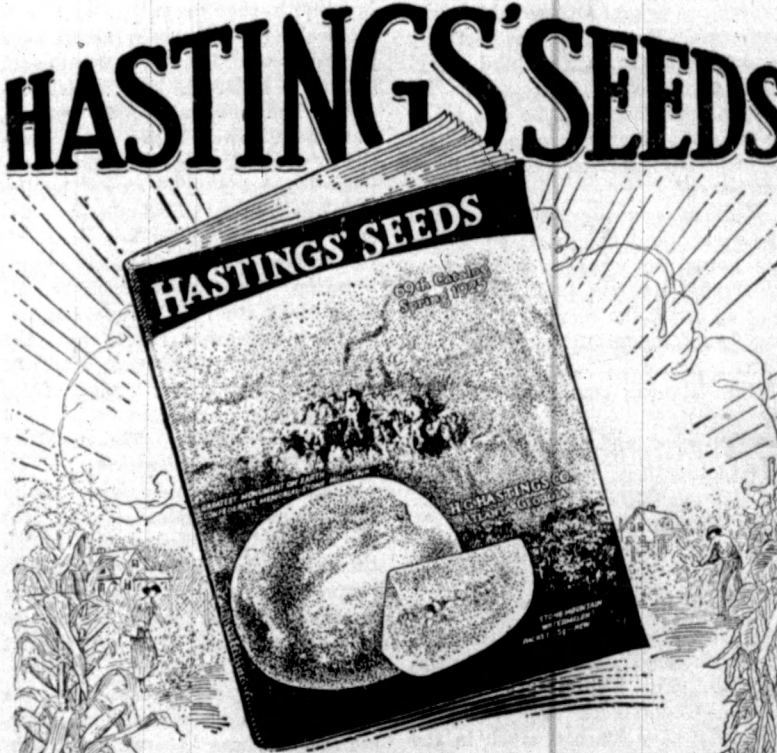
The First Baptist Church of Opp, Ala., has just closed the greatest meeting in its history. Pastor G. E. Ellis of Florida, Ala., did the preaching, and Mr. P. S. Rowland, one of the Home Board singers, led the singing. This was Mr. Rowland's second meeting in Opp. He is one of the greatest workers in a revival meeting I have ever known. The meeting resulted in 41 additions to the church.

—C. S. Thomas, Pastor.

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